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OUR SUNDAY VISITOR

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O. S. V. Outlook



The Rev. Aquinas Knoff

"I do not propose to believe as a judge what I can't believe as a man," said a distinguished Chicago jurist recently. But the maze of technicalities which strangle our laws sometimes makes it difficult for the best intentioned people to get common sense and humanity into legal operations.

For instance, there are two boys, seven and nine years old, behind the grim wall of the Missouri State Reformatory, at Booneville, Mo. Father Flanagan, director of Father Flanagan's Boys' Home at Omaha, Nebr., is making a valiant effort to have these "kid bandits" committed to an institution which does not house older criminals. He is told by the Governor of Missouri that the boys, with two years to serve, and in the reformatory since June, cannot be released to a more suitable institution because of a "legal technicality".

The great State of Missouri would not maintain an institution that was not the best of its kind, so undoubtedly the Booneville Reformatory is excellent. Still, it was hardly intended for babies, even babies who help rob stores. It is likely that Governor Baker, who was kind enough to interest himself in Father Flanagan's efforts, will find a way to overcome the legal obstacle, and Edward and Ernest will be sent elsewhere for guidance and correction before their stay in the Reformatory makes an indelible blot on their childish memories.

Lately the Atlantic Monthly has been indulging in questionable journalistic practices. It is a pleasure, however, to quote the following from an article by the Rev. Lloyd C. Doughlas, of the First Congregational Church of Los Angeles, which appeared in a recent issue:

"Not infrequently Nonconformist bodies have voiced, on the floor of their religious conclaves, their determination never to sanction or obey another call to arms, regardless of the issue. If Catholicism in this country were to pass a resolution of that nature, or even seriously debate it, a yelp would go up, that could be heard from the Tropics of Capricorn to the nebula of Andromeda."

Nagasaki, Japan, was the birth place of the first native Catholic Bishop of Fukuoka. When in 1865 missioners were allowed to resume their work in Japan after two hundred years of persecution they found over four thousand Japanese Christians in twenty different localities. These people, although they had not had the services of a priest for two centuries, secretly preserved their Catholic faith.

In the same mail which brought me a violent criticism of the Pope for demanding sufficient territory to be really independent, there was another letter, also violent, denying the international character of the Church, and calling it "just an Italian sect." Thus it goes. If some of our critics could be brought to exchange letters, they could have a merry war among themselves.

THOUGHTS SUGGESTED BY THE RECENT LETTER OF POPE PIUS

ON THE eve of his departure from London for South America, David Lloyd George expressed his doubt that the people of Europe would ever pull together harmoniously. Not only are the nations suspicious of one another even though holding membership in the same League of Nations, not only are they on this account building up larger armies and bigger navies than ever, but they are swayed by racial and national considerations. There are separate language groups even within one country, and they do not fuse easily.

Mr. George declares that we of America find it difficult to grasp this situation fully, because people who are divided along racial and national lines do not group together as one people; they are scattered in our cities and over our country, and live next door to, and work side by side with, people who are not of their race or nation.

But if it be difficult, if it be next to impossible for people who live in the same country, under the same government, to pull together harmoniously, how could we ever expect the nations as a whole to co-operate for the general well-being of all except under a bond of a higher nature?

It is strange that religious prejudice, always partly blind, has not been sufficiently overcome by the greatest statesmen of modern times at least to the extent that it would enable them to see that one big interest of the highest moment, common to all the people of all the world, would be an untold blessing.

Many converts of note have been won to the Church by reading history and by drawing therefrom one serious observation. They learned that there was a day when all the nation acknowledged one supreme spiritual authority; when Emperors, Kings, Princes, and their subjects recognized a higher law on earth, and mutually acknowledged its judicial authority. Therefore these men blame Protestantism for the hatred, enmities, jealousies which separate the nations from one another; they blame it for the recent terrible world war with all its accompanying suffering; and, of course, they would have to blame it for all the burdens the people of the world must carry following its destructive work. "Good will" missions and treaties and other "get together" arrangements are of only momentary help. They never reach the root of the trouble.

If the various forms of Protestantism were to accomplish some sort of external union, what benefit would come therefrom? Internal union, whereby not only a group as such, but every individual in the group, is of the same heart and the same mind, and recognizes in one supreme spiritual authority the representative of God, is needed for such world peace as the angel hoped would reign on earth after the Incarnation.

There is one great big union, known as the Catholic Church, which is established in all quarters of the globe, with a membership of 325,000,000. Its every member has much in common with all the rest, no matter in what country or land they may make their home, no matter in what language they may converse, no matter what may be the color of their skin. On any given Sunday they all worship at the same sacrifice, partake of the identical sacraments, and they hearken lovingly to the voice of the gentle Shepherd of the whole flock, the very Vicar of Jesus Christ. It is too bad that those, "not of the fold," but who still try for "union," do not join the vast majority of united Christians.

This is not the extent of our big union. All the blessed in Heaven belong to it. The three hundred million here on earth are united to the, we know not how many, millions of saints in Heaven, to the holy Apostles, to the glorious army of martyrs, to the millions of pure virgins, to all the great Christian heroes who have lived throughout nineteen centuries. The big union reaches not only from earth to Heaven, but from earth to that prison house (Math. V, 26) where the "last farthing must be paid" to God's justice before entry can be had into the Heavenly kingdom, because "into it nothing defiled can enter" (Apoc. XXI, 27). In no union are there so many advantages offered as in this great union, which we profess our belief by the article of the Apostles' Creed which reads: "I believe in the Communion (common union) of Saints." It is a union wherein all the members may be of great spiritual assistance to one another. Each of the three hundred million on earth may pray for one another; they may pray and offer their good works for those in Purgatory, who in turn are able to reciprocate; they may pray to the Saints in Heaven, who are safe with God in glory, and thus secure divine help in their own struggle for eternal bliss. No one who belongs to this big union, and knows why he belongs to it, can honestly sever his connection with it. God wants all in this big union of His own creation; St. Paul says He wants "all to come to the knowledge of the truth." Christ wants all in it, and prayed for this intention just before He returned to the Father. He even declared that there would be "one fold and one shepherd". Everybody should want to belong to this union, because it offers people the very best life and death insuarnce, and is in possession of the means of eternal life.



MSGR. HAYASAKA RECEIVED IN NEW YORK. The first native Bishop of Japan celebrated a solemn Mass in St. Patrick's Cathedral, with the Rt. Rev. John J. Dunn, Auxiliary Bishop of New York, presiding. In the group here, (left to right), are: Msgr. William Quinn, national director of the Society for the Propagation of the Faith; Bishop Dunn, Bishop Hyasaka, Msgr. M. J. Lavelle, rector of the cathedral, and Rev. James A. Walsh, superior of the Catholic Foreign Mission Society, Maryknoll, N. Y. Following his visit in New York Msgr. Hayasaka was the guest of Archbishop Fumasoni-Biondi, Apostolic Delegate in Washington. (Wide World)

THE CATHOLIC QUESTION IN THE UNITED STATES

Article XI—Catholicism and Democracy

BY

THE REV. DR. PETER GUILDAY,

(Professor of Church History at the Catholic University of America)



MORE than three score years have passed since the white-robed figure of one of the greatest of modern Dominicans, Henry Dominic Lacordaire, arose in the French Academy to deliver his inaugural address before that body of Immortals. It was customary then, as it is now, for each newly-elected member to extol the virtues of his dead predecessor; and seldom had anyone a panegyrist of such supreme skill as de Tocqueville had in Lacordaire, the foremost pulpit orator of the nineteenth century.

Charles-Alexis de Tocqueville, the eminent political writer and statesman, died in 1859, at the early age of fifty-four, after having won undying fame by his great classic "Democracy in America," which he published in 1840. In January, 1861, Lacordaire, then at the height of his powers and within the shadow of his untimely death, was elected as his successor in the French Academy.

The American Civil War was then visible on the political horizon and it is not surprising that the burden of Lacordaire's famous discourse should be about America. No man of his times foresaw with more striking accurateness of vision the future greatness of the Catholic Church in the United States and the inevitable disintegration of Protestantism there, than de Tocqueville. His profound appreciation of the political institutions of our country was universally regarded in his own day as the clearest and most impartial judgment ever made upon the American Republic.

New Experience For De Tocqueville.

"It was impossible for de Tocqueville to touch the soil of America," Lacordaire said, "without being astonished by this new world, so different from that where he was born. Everywhere else in the old world, where he visited, whether in England, Russia, China, or Japan, he came face to face with a situation, he knew already—that of peoples governed by rulers. For the first time he saw a flourishing nation, peaceful, industrious, rich, powerful, respected abroad, spreading day by day into vast solitudes the tranquil stream of its population, and nevertheless having no master but itself, submitting to no distinction of birth, electing its own magistrates of every degree of the civil and political hierarchy, free as the Indians who preceded them, as civilized as the best peoples of Europe, religious without giving to any sect exclusive or preponderating rights, and presenting to an admiring world the living drama of the most absolute liberty in an equality the most entire."

Few descriptions of contemporary American institutions contain so many vital truths as this. De Tocqueville's admiration for America was not, however, without its restrictions. He did not believe that the political and religious systems which we had achieved were equally applicable to all peoples. In the very midst of his eloquent praise of America he feared not to lash the horrors of slavery which were then quite apparent in the land.

But when he compared our institutions with those in Europe and visualized the future of humanity, he saw the United States as the leader of that world democracy which has written its latest chapter on the bloodiest battlefields of all time. The future always held, as he said, a sort of religious terror for him, and the only hope he saw was in the fact that the democracy which governed American communities appeared to be rapidly rising into power in Europe. In one of the strongest paragraphs of his volume he writes: "The first duty which is at this time imposed upon those who direct our affairs is to educate our democracy; to warm its faith, if that be possible, to purify its morals; to direct its energies; to substitute a knowledge of business for its inexperience, and an acquaintance with its true interests for its blind propensities; to adapt its government to time and place, and to modify it in compliance with the circumstances and the actors of the age. A new science of politics is indispensable to a world entirely new."

American Democracy's Basic Elements

That new science de Tocqueville saw in the spirit behind the successful organization of the American Republic, and his volume "Democracy in America" was, and is still, the text-book for the nations of the world. What were the essential elements of that spirit, what were the principles of democracy, what were the granite rocks, as Lacordaire said, upon which the truest democracy might be built? The answer to these questions de Tocqueville saw in an analysis of the American spirit. That analysis gave four basic elements:

(Continued on Page [illegible])

STATION O. S. V.



Others broadcasting for us

(By the Rev. R. E. Kelly)

The late Rev. George W. McDaniel wrote an article entitled "The Bible and Its Place." This article, written shortly before his death, appeared in the December issue of "Plain Talk Magazine." The writer maintained that those, who insist on compulsory reading of the Bible in the public schools, violate the Golden Rule. A quotation follows:

"Suppose you chanced to live in Utah, where the population is predominantly Mormon? How would you like to have the state require the daily reading of the book of Mormon in the public schools where your children were pupils? Yet, they would have the same right to do that as we have to require the reading of the Bible in the public schools of your state. Put yourself in the position of the minority and see the wrong and injustice.

"It violates that equality which ought to be the basis of every law. While we claim for ourselves the right to read the Bible and embrace its teachings, we cannot deny an equal freedom to those who may not wish to read the Bible, nor can we tax them to maintain schools and support teachers who are required to read a religious book."

* * *

Fickle Faith.

"Our people are driven about by every wind of doctrine. We may perhaps still know what they believe in religion to-day, but we are not sure that tomorrow they will believe the same. In what single point are those who have declared war against the Pope agreed among themselves? If we take the trouble to examine the Articles from the first to the last, we shall find that there is not one which is not admitted by some as an article of faith, and by others repected as ungodly." (Andrew Dudith, "Epistles to Beza.")

Dangers and Safeguards to Virtue of Holy Purity

WRITTEN FOR OUR SUNDAY VISITOR BY THE REV. H. C. HENGELL, PH. D., MADISON, WIS.



Rev. H. C. Hengell, Ph. D.

The Fifth Commandment, "Thou shalt not kill," protects our lives. The Sixth Commandment, "Thou shalt not commit adultery," protects our honor. Our honor ought to be more precious to us than our lives.

The Church speaks of purity as holy purity. It is the virtue which guards the sensual appetite against abuse and misuse.

Holy purity belongs to the brave and to the strong in character. It is the most delicate and precious of all moral virtues. It enlightens the mind to see the things of God. "Blessed are the clean of heart, for they shall see God" is one of the Eight Beatitudes proclaimed by Our Lord.

Holy purity was practically unknown to the ancient pagans of Greece and Rome. It flowered among Christians in the ages of faith. Today the weeds of impurity threaten to choke it, and yet this beautiful virtue still thrives wonderfully in our Religious and in the lives of the best Christians.

Nowadays holy purity is threatened:

1. By the world's bad example. The more irreligious the world becomes, the more immodest and impure does it become.

2. By the vicious propaganda carried on in the name of pseudo-science and pagan sociology.

3. By pride which puffs us up with conceit and leads us to take risks which endanger holy purity.

4. By idleness which makes us seek excitement that hurts decency.

5. By bad books, periodicals and newspapers that make immorality and immodesty alluring.

6. By the moving pictures which make sensuality their principal theme.

7. By immodesty of dress to which many owe their shame and ruin.

8. By indecent dancing and undue familiarity with persons of the other sex.

9. By excessive eating and drinking whereby resistance to impurity is lowered.

10. By neglecting to guard the senses and the imagination against impure and suggestive thoughts and things.

When holy purity is not carefully guarded and cultured, the understanding becomes spiritually blind, the heart becomes hard, the will becomes weak, other sins overwhelm the soul, even the body becomes diseased, shame becomes one's lot, and hell, a hell even here on earth, opens wide.

To implant and to cultivate the glorious virtue of holy purity in our souls, we must:

1. Avoid dangers of every kind, discussions, etc., that fix the mind on this subject. Practise reticence and reserve.

2. Promptly resist the beginning of temptation.

3. Fervent and regular prayer. To pray well is to live well.

4. Frequent Confession and Holy Communion.

5. Devotion to Mary and Joseph.

6. Self-mortification.

7. Humility. Do not trust yourself.

8. Occupation of mind and body

If you really love Christ, cultivate holy purity with all your heart. Here lies real happiness. "O how beautiful is the chaste generation with glory."

Consecration of Ireland to the Sacred Heart

Passion Sunday, 1873

Following the recommendation of the Hierarchy of Ireland, all the Faithful of the "Isle of Saints and Scholars" consecrated themselves to the Sacred Heart of their Crucified Lord. It was fitting that this act of consecration and reparation be offered on Passion Sunday. The gifted poet, Denis F. McCarthy, contributed the following beautiful poem for the occasion:

Where'er beneath the Saving Rood
The nation kneels to pray,
A holy bond of brotherhood
Unites us all today;
From north to south, from east to west,
From circling sea to sea,
Ierne bares her bleeding breast,
O Sacred Heart, to Thee!

She bares her breast, which many a wound,
Which many a blow made sore,
What time the Martyred Mother swooned
Insensate in her gore.
But, ah, she could not die, no! no!
One germ of life had she—
The love that turned through weal, thro' woe,
O Sacred Heart, to Thee!

She gave her sighs, she gave her tears,
To Thee, O heart divine!
And gave her blood for countless years
Like water or like wine;
And now that in her horoscope
A happier fate we see,
She consecrates her future hope,
O Sacred Heart, to Thee!

She consecrates her glorious past—
For glorious 'tis, though sad;
Bright, though with many a cloud o'ercast;
Though gloomy, yet how glad!
For though the wilds that round her spread,
How darksome they might be,
One light along the desert led,
O Sacred Heart, to Thee!

She consecrates her dark despair,
Though brightened from above,
And consecrates her Patrick's prayer—
Her Brigid's burning love—
Her Brendan sailing over seas
That none had dared but he—
These, and a thousand such as these,
O Sacred Heart, to Thee!

And even the present, though it be,
Alas, unwisely sage—
Its icy cold philosophy,
Its stained historic page,
Its worship of brute force and strength
That leaves no impulse free—
She hopes to consecrate at length,
O Sacred Heart, to Thee!

But oh, forgive what I have said—
Forgive, O Heart divine;
'Tis Thou hast suffered, Thou hast bled,
And not this land of mine.
'Tis Thou hast bled for sins untold
That God alone doth see—
The insults done, so manifold,
O Sacred Heart, to Thee!

But still thy feet I dare embrace
With mingled hope and fear—
For Joseph looks into Thy face,
And Mary kneeleth near;
Thou canst not that sweet look withstand,
Nor that all-powerful plea,
And so we consecrate our land,
O Sacred Heart, to Thee!

For us, but not for us alone,
We consecrate our land.
The Holy Pontiff's plundered throne
Doth still our prayers demand;
That soon may end the robber reign,
And soon the Cross be free,
And Rome repentant turn again,
O Sacred Heart, to Thee!

Like some tired bird whose homeward flight
Reseeks its distant nest,
Ah, let my song once more alight
Upon my country's breast;
There let it rest, to roam no more,
Awaiting the decree
That lifts my soul, its wanderings o'er,
O Sacred Heart, to Thee!

Then break, ye circling seas, in smiles,
And sound, ye streams, in song;
Ye thousand ocean girdled isles,
The joyous strain prolong—
In one grand chorus, Lord, we pray,
With heaven and earth and sea,
To consecrate our land to-day,
O Sacred Heart, to Thee!

BEST NEWS OF THE WORLD CONDENSED

PROTESTANT NORWAY'S REBUKE OF SLANDERER OF CATHOLICS IS TOLD

New York—How an anti-Catholic lecturer in Norway was rebuked by a non-Catholic court in a country overwhelmingly non-Catholic, in a case which claimed national attention, is recounted in a significant article appearing in a recent issue of America, Catholic weekly edited by the Jesuit Fathers here. The article is by Father John LaFarge, S. J., who is a son of John LaFarge, internationally-known painter.

Mrs. Martha Steinsvik, a lecturer, had by her violent attacks on the Catholic Church virtually thrown all Norway into a "real panic lest Norway be converted to the Catholic Faith." In traditional style she inveighed against the "horrors of the confessional" and against Catholic moral teaching in general.

Father C. Riesterer, a Catholic priest, assumed the task of refuting these unjust charges. Particularly, he denounced as untrue her assertions regarding abuses of the confessional. Some of the woman's more extreme statements Father Riesterer characterized as "lies." Thereupon Mrs. Steinsvik brought suit, charging that the priest's statements were defamatory and damaging to her as a lecturer.

Reports of the trial were broadcast over all of Norway. This was particularly true, because Mrs. Steinsvik attempted to make it appear that the entire Catholic church was on trial. The progress of the trial is canvassed. "The judges," says the writer, "were deeply impressed by the wisdom and the reserve of the Catholic Church in handling matters relating to purity," and the Catholic explanations at one point "wrung even from the plaintiff and her counsel an admission of the moral power of the confessional for furthering purity of life."

At the conclusion of the trial, the court acquitted the priest of charges made by the woman, which was to say that it found he had proved her statements were untrue, as he had asserted before the trial. Moreover, Mrs. Steinsvik was ordered to indemnify Father Riesterer to the extent of 500 kroner, and the State to the same amount, as the cost of the trial.

PROTESTANT BURIAL IN CATHOLIC GROUND CAUSES OBJECTION

London—A protest is being made to the Home Office by the authorities of the Liverpool diocese against the action of a non-Catholic minister who officiated at a service in the Catholic portion of the Preston public cemetery in defiance of the Burial Acts. Asked for their opinion on the similar incident a few months ago, law officers of the Crown stated that non-Catholic burials in this ground were illegal.

CATHOLICS IN CHINA SHOWING INFLUENCE OF RED PROPAGANDA

Kongmoon, China—Sincian Island, a spot known to the Christian world because of the death of St. Francis Xavier on its shores and now part of the Maryknoll Vicariate Apostolic of Kongmoon in South China, has been seriously influenced by "Red" propaganda, writes Bishop James E. Walsh, Vicar Apostolic of Kongmoon.

POPE URGES ST. THOMAS AS MODEL FOR STUDENTS

Rome—St. Thomas Aquinas was urged as a model for students in all the universities of the world in an address by the Holy Father to a delegation from the Association of Catholic University Students. The group was received as a commemoration of the saint's feast.

NOTABLE PIETY MARKED DEATH OF FAMOUS ITALIAN FIELD MARSHALL

Rome—The death of Field Marshal Armando Diaz, Duke Della Vittoria, who was chief of the Italian armies at the end of the World War, was notable for its Catholicity, and served to bring to the attention of the world the deep Catholic piety of the great soldier. On the morning of the last day of his life, Field Marshall Diaz sent for a priest who had long been his friend, and made his confession. Two hours before his death he sent for his parish priest, and received Holy Communion and Extreme Unction, repeating the prayers suggested by the priest. After the marshal's death, when the body lay in state, his crossed hands held a rosary. In the room next to the death chamber Masses were said throughout the morning for the repose of his soul.

Premier Mussolini, eulogizing Marshal Diaz in the Italian Parliament, extolled his deep sense of religion. The funeral was attended with most solemn Catholic rites, Bishop Panizzardi, chief chaplain of the Italian forces, officiating.

IRISH BISHOPS TO ATTEND EUCHARISTIC CONGRESS AT SYDNEY

Dublin—Among the members of the Irish hierarchy who already have announced that they will attend the Twenty-Ninth International Eucharistic Congress, to be held in Sydney, Australia, September 6 to 9, are: Most Rev. John M. Harty, Archbishop of Cashel; Most Rev. Thomas P. Gilmartin, Archbishop of Tuam; Most Rev. Joseph MacRory, Bishop of Down and Connor, and Most Rev. William MacNeely, Bishop of Raphoe.

Most Rev. Edward J. Byrne, Archbishop of Dublin, will represent his see at the Congress, if his health permits.

BROTHER DANIEL, READY TO TAKE VOWS, DIES

Oakland, Calif.—The Most Rev. Edward J. Hanna, Archbishop of San Francisco, celebrated the requiem High Mass at the funeral of Brother Daniel, a scholastic of St. Mary's college. Brother Daniel was about to take his final vows at the time of his death. Following the Mass, the body was taken to Sacramento, the home of the young man's parents, Mr. and Mrs. Arthur Haley.

K. OF C. ESTABLISHES SPANISH-LANGUAGE COUNCIL IN TEXAS

El Paso, Texas—Del Norte Council No. 2592, Knights of Columbus, instituted two years ago as the first Spanish-speaking Council in the United States, will exemplify the Fourth Degree to sixty candidates here on March 11.

Influence of Rome During the Migration of Nations

BY THE REV. JOHN M. RYAN, C. S. C., Ph. D., NOTRE DAME, IND.

THE COMING OF THE GERMANS.



Rev. John M. Ryan C. S. C., Ph. D.

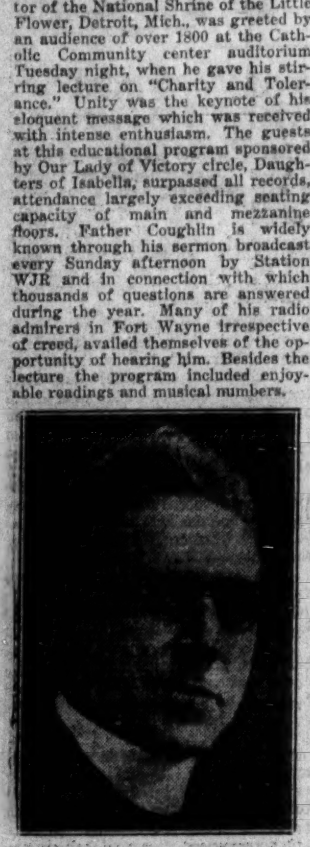
Our knowledge of the ancient Germans outside their relations with Rome amounts to nothing. Before the Christian era we read of how Rome was forced to oppose the Cimbri and Teutons which were located on or near the Danube and began a movement toward the empire in the search of homes. About 103 B. C. the Teutons and Cimbri fell upon Rome. It seems as if these people left their far northern home on account of pressure from without and over-population. All they sought was new homes. It is supposed that 500,000 strong they followed the Elbe into Bohemia, were repulsed by the Bori, then they turned into the land of the Scardici and passing through reached the Tauriscae who were Roman allies, near the Eastern Alps and from here they poured into Italy. Rome adopted conciliatory measures and induced them to withdraw, leading them into ambush in which the Romans themselves were slaughtered and fled in terror from the Teuton and Cimbri fury. Marius collected the Romans and after the Teutons returned to Italy, he met them at Aqua Sexta where he slaughtered them. The Cimbri meanwhile also entered Italy, driving the Romans before them. Instead of taking advantage of their victory they allowed Marius to reform his army and meet them at Vercelli. Not knowing of the Teutons defeat they demanded land for themselves and their Teuton brethren. Marius promised the same kind of land he had given and fell upon them. Nearly 200,000 fell. The women and girls committed suicide rather than risk their honor as Roman slaves.

Rev. Charles E. Coughlin, Detroit, Heard by Over Eighteen Hundred in Fort Wayne

Gifted Priest Speaker at Community Center on D. of I. Program; "Charity, Tolerance", Topic of His Inspiring Message

(By Helen May Irwin)

The Rev. Charles E. Coughlin, pastor of the National Shrine of the Little Flower, Detroit, Mich., was greeted by an audience of over 1800 at the Catholic Community center auditorium Tuesday night, when he gave his stirring lecture on "Charity and Tolerance." Unity was the keynote of his eloquent message which was received with intense enthusiasm. The guests at this educational program sponsored by Our Lady of Victory circle, Daughters of Isabella, surpassed all records, attendance largely exceeding seating capacity of main and mezzanine floors. Father Coughlin is widely known through his sermon broadcast every Sunday afternoon by Station WJR and in connection with which thousands of questions are answered during the year. Many of his radio admirers in Fort Wayne irrespective of creed, availed themselves of the opportunity of hearing him. Besides the lecture the program included enjoyable readings and musical numbers.



REV. CHARLES E. COUGHLIN

Mrs. Frank G. Klotz, D. of I. regent, announced the program opening with "America" and presented the chaplain of the circle, the Rev. Charles H. Thiele, rector of St. Peter's church. In his brief response the latter lauded the women for their progressive efforts and declared that had the D. of I. done nothing else in Fort Wayne but establish the D. of I. Girls' home they had accomplished much.

Father Coughlin who had long enjoyed an "invisible audience" in Fort Wayne was presented by Father Thiele who stated that the speaker rejoiced in the opportunity of meeting his auditors visibly and was prepared to give a most inspiring message.

Father Coughlin, whose parish church is located at Woodward avenue and Twelve Mile way, Detroit, Mich., congratulated the Daughters of Isabella on their work in Fort Wayne. He also spoke in lofty terms of the splendid spirit in Fort Wayne that made possible the rearing of the Catholic Community center.

"I suppose that you are all interested," said the speaker, "in the manner of broadcasting our Sunday afternoon services and sermon." He mentioned that there are five microphones in the sanctuary, one each for Prof. Kellerman, the organ, benediction, Mr. Fitzpatrick the announcer and himself. "You will usually find," he said, "capacity congregations at the sermon and benediction on Sunday afternoons and more then 2,000 people trying to get in. For over two years we have operated Station WJR at the request of the Rt. Rev. Bishop Michael J. Gallagher. We have received over 280,000 letters requiring the engagement of a staff of over 20 secretaries. All questions received and answered are made a matter of record. Perhaps it may seem a strange method of educating Catholics and Protestants but it is the safest, sanest and most expeditious manner to be employed in tearing down bigotry. This is the principle of our Rt. Rev. Bishop in regard to the broadcasting method. If you can't present your Catholic doctrine without offending the law of charity keep your mouth closed. Further there is to be no appeal for money and another admonition, never enter into politics, finally answer every letter received.

"I have just an ordinary parish trying to place the Little Flower, St. Theresa in her proper place before the American people. Her chief asset in sanctity was her humility. She does not want praise and theatrical pronouncements of her miracles or of her great deeds. I could keep you here till tomorrow telling you of all that has been accomplished by and through the Little Flower. But she is not interested in proclaiming her miracles, in collecting money or commercializing herself in being praised as the purest flower of this twentieth century. Her biographies clearly indicate her intense missionary zeal. Her mission in life is to preach Jesus Christ only and in your devotion to her, if you are wise, you will offer your prayers through her for the conversion of sinners. That's the safest, surest way to reach the treasury of her heart.

"I propose to speak to you tonight on a subject dear to all Americans who are Christian enough to be charitable. In the words of the great St. Paul, 'I can do all things in Him who strengthens me,' but he adds, 'If I have not charity I am nothing.' There is no Christianity unless you love your neighbor as yourself. Those days are past when Christianity must ride on a wave of bigotry.

"Speaking of charity there cannot but be borne within your minds the travails and sorrows of those men and women who came to the United States, who came here and elsewhere to build what you call your homeland. When the Pilgrims came, they came not freely and gently but to escape oppression. The same was true of the French, the Hollanders, the Germans, and the people of other nations. Their governments had not the sagacity to win them but the stupidity to force them into exile. The story of the Irish immigrant is the story of every European nation, glad to leave the old land because they preferred to avail themselves of the blessings and privileges guaranteed under the institution of the new. That is the fundamental reason behind the pioneering of this land of America. In this pioneering the people of all nations have crystallized themselves into the solidity of this American life. That is the first idea that I would ask you to try and paint upon the canvas of your memory tonight.

"I would recall for you what antiquity has contributed to Christianity. It was left for the isolated Judea to give us the King of kings. France may have been termed, 'the eldest daughter of the Church'; Spain or Brittany may have given us a St. Patrick; Germany may boast of a St. Boniface; each has left its lustral drop in the wine cup of Christianity. Europe may have contributed much more than that, she has given us the great doctors of the Church, a St. Bernard, a St. Augustine, a St. Thomas of Aquin, the immortal Dante who put her ecclesiastical teaching in rhythmic force; but we cannot but remember how Christian Europe gave us the causes that led to the Reformation. One could detail at length the contributions of the old country to Christianity.

"In passing on to the second thought trace the idea of all those things upon which our religion has been based. They seem to come from Europe and Asia Minor. Turn to America founded by the oppressed of Europe. We are oftentimes forgetful of the fact that its greatest virtue is the virtue of unity. Behind our very nation's foundation was that physiological virtue of unity. The 13 original states were willing to risk their all against an army long victorious; against an empire whose boundaries had never been kissed goodnight by the setting sun. See that solitary figure, Abraham Lincoln, who would have risked all and been forgotten rather than have this republic dissipated by the selfishness of a few. He died on the altar of our country's unity. Besides this political unity has been engendered here as in no other place. Wonderful Greece had not the slightest idea of unity. Its people divided themselves in groups and with each group and its new ideas, came a new frontier to defend.

"We are the first nation in the history of civilization that has not only appreciated the principle of unity but the first nation that has achieved it on our battlefields. The gospel of unity has been applied in our commercial life. Unity seems to be the one sesame, the one golden key that opens the bank of prosperity. In commercial life wherever we turn our gaze, they who unite are they who prosper. Without unity the strand is easily broken, but joined together is the line you cannot sever. That is our underlying thought and will help you sketch the rest of this portrait that I can almost see painted upon Indiana, Illinois, Ohio and Michigan, upon the blessed acres of Pennsylvania and New York, the thirteen original States, the proud prairies of Texas, the golden hills of California, overstepping industry and aiming at the God-given gift of religion.

"We in America who have discovered the sublime effect of unity must recall that last prayer of Jesus Christ in His discourse to His Apostles, when He prayed to His Father, 'And not for them only do I pray, but for them also who through their word shall believe in Me: That they all may be one, as Thou, Father, in Me, and I in Thee: that they also may be one in Us: that the world may believe that Thou hast sent Me.'

"That is the prayer that has not been heard in Europe. It has broken through the clouds and is being heard by Americans. It is safer to be a historian for this land than a prophet. But who shall say that there will not be a coalescing of the broken strands of Christianity until they are bound back to that original one. The day will come when Christianity will put aside those things that have been robbing Christ of souls. We will be one and that can be accomplished only through charity and tolerance."

Mrs. Albert Poinsatte and little son, James, entertained with readings. Miss Venita Steinacker, vocalist; Miss Helen Noll, violinist and Miss Agnes Baker, pianist, gave the musical numbers, the program concluding with the singing of the "Te Deum" by the assembly.

DICK and DOT - - - - - - - - - Hurrah ! ! !



Pittsburgh Parochial School Lay Teachers Form Organization

Pittsburgh.—The lay teachers in the parochial schools of the Diocese of Pittsburgh have just formed the Guild of St. Catherine of Sienna, an organization to further the social aspects of the lay teacher's life and to promote, through co-operative efforts, her religious activity.

Lay teachers, it has been pointed out in connection with the foundation of this guild, have become an integral part of the teaching bodies in the various diocesan school systems throughout the country. One hundred and thirty young women are enrolled in the Guild of St. Catherine here. Many members are students in the diocesan normal schools, and this affords "in-service" training to both lay and religious teachers.

Today's Optimistic Thought—

Cheer up! When all the neighbors buy autos you can get a seat on the street car.

At the FORT WAYNE CATHOLIC COMMUNITY CENTER

Saturday, March 17

12:40 P. M.—Bill Dings vs. Western Gas 1, Community Center volleyball league, main gymnasium. 12:40 P. M.—K. of C. Greens vs. Western Gas 2, Community Center volleyball league, main gymnasium. 1:15 P. M.—K. of C. Whites vs. Anthony Wayne, Community Center volleyball league, main gymnasium. 6:00 P. M.—Entre Amis club, dinner, private dining room 1. 6:30 P. M.—Ancient Order of Hibernians, St. Patrick's Day banquet, auditorium.

Sunday, March 18

12:00 M.—Phi Delta Kappa, dinner, private dining room, followed by meeting in ladies' committee room.

Monday, March 19

8:00 P. M.—Fort Wayne council no. 451, Knights of Columbus, exemplification of first degree, council chambers.

Tuesday, March 20

12:15 P. M.—North & Gallmeyer, dinner meeting, private dining room 1. 8:00 P. M. Ancient Order of Hibernians, division, 3, ladies auxiliary, meeting, meeting room 1. 8:00 P. M. Our Lady of Victory circle, Daughters of Isabella, social meeting, auditorium.

Wednesday, March 21

12:20 P. M.—Hazzits vs. Gedunks; Cokes vs. Malteds, volleyball, Sugar Bowl league, main gymnasium. 12:15 P. M.—Altrusa club, dinner, ladies' parlor.

Friday, March 23

12:15 P. M.—Clay School Teachers, dinner, private dining room 1.

Saturday, March 24

8:00 P. M.—Swimming meet, men and women's teams, Emil Hirsch center, Chicago vs. Catholic Community center, natatorium.

Varied events made the Catholic Community center program busy last week. Meetings, debates, dinners, banquets, conventions and sports were scheduled, ending with the annual St. Patrick's Day banquet under the auspices of the Ancient Order of Hibernians in the center auditorium.

The week began with a meeting of the Bricker Automobile Race association, a Knights of Columbus program which included a debate by teams from Catholic Central high school and a dinner meeting of a new Community center girls' club, at which Miss Marcella Herber was chairman.

Then came a business dinner meeting of North & Gallmeyer, a meeting of the Ancient Order of Hibernians and a conference of the Northwestern Indiana Veterinary Medical association, the Northwestern Indiana association and the Wabash Valley association. Dr. Reuben Hilty, of Toledo, Ohio, president of the American Veterinary Medical association, was the speaker on this occasion.

On Wednesday, there were a banquet by the Fort Wayne Federation of Labor, a meeting by the Ladies' Catholic Benevolent society and a dinner by the Altrusa club. During the latter part of the week were meetings of the Mothers' Pre-School study club, a dinner meeting of the Inter-Sorority council, a dinner by Mrs. S. T. Stringer, a dinner by the Clay School teachers and of the Entre Amis club.

Physical Examinations

Arrangements have been made to provide physical examinations for the membership of the Catholic Community center, George Morris, physical director, announced last week. After March 15, all new members will be given an appointment for their examination before using the privileges.

Dr. J. E. McArdle is chairman of the health committee, with Dr. Philip Titus and Dr. Joseph Lill, as assistants for boys' and men's examinations, and Dr. Elizabeth Burns for girls' and women's examinations. Present members are asked to make appointments immediately.

Those who wish may have examinations made by family physicians, such people are asked to secure examination cards which will be filled out by the physicians.

Girls and women will make appointments in the women's department; boys in the boys' department and men at the men's service counter.

A. A. U. Meet

Spirited races featured the two-day program of events for the Indiana-Kentucky Amateur Athletic union indoor swimming championship held at the Catholic Community center. This was the first occasion on which this most important aquatic event of the state had been held in Fort Wayne.

Three A. A. U. interstate records were broken, two tied and many pool records slashed. Among the local swimmers, the men stars were Howard Montgomery, new fancy diving champion, and Joe Kelley; the women stars were Colleen Utter and Ruth Goldberger. All are members of Walter Rubner's community center teams.

Each women's event is recognized as the first official interstate women's record. The title holders locally as a result are Miss Utter, Miss Goldberger and Miss Mary Zent.

The community center women made most points as a team, and the community center men were third in team scoring. They were exceeded in total counters by the Indianapolis Athletic club and Culver Military academy.

The high individual scorer of the meet was James Hall, of the Indianapolis Athletic club. He had 20 points. Next to him was Miss Regina Reiss of the Elks club, of Indianapolis. She scored 16 points.

The next community center meet will be a dual affair of men and women's teams with the Emil Hirsch center, of Chicago, at the center, on Saturday night, March 24.

Sororities Meet.

The intersorority council, representing almost every national sorority in the city, entertained with a St. Patrick's dinner at the Catholic Community Center. Between 75 and 100 guests were present. Miss Valette Wellman was chairman of the committee on arrangements.

Gives Luncheon Bridge.

Mrs. Clark Orr entertained with an informal bridge party at the Catholic Community Center last week. Guests formed three tables at bridge after which a luncheon was served at one large table with covers laid for fourteen.

Informal Party.

Mrs. Otto Harwig and Miss Nora Rehman united in entertaining with a small informal party at the Catholic Community Center last week. Following the dinner, bridge was enjoyed at the home of Mrs. Hartwig.

Bill Dings Lead.

The Bill Dings, volleyball team of the Fort Wayne Builders' Supply Co., now leads the race in the Community Center Volleyball League, playing Saturday afternoon at the Catholic Community Center. By taking two games from the Knights of Columbus Greens last week, the Bill Dings broke a tie that had been held with two other teams for the top.

The Knights of Columbus Whites and the Anthony Wayne Institute are now tied for second place. The latter came back after dropping two, to take a pair from Western Gas Construction Co. 1. Western Gas 2 split their match with the Knights of Columbus Whites.

Physicians Win.

Dr. J. E. McArdle's Physicians won the Doctors' volleyball league title last week, as the race was ended. They took two games from Dr. T. A. Amey's Dentists, 15 to 10 and 15 to 10, and thus prevented a tie with the teeth-pullers. Dr. Joseph Lill's Surgeons finished third, and Dr. Ray Berghoff's Specialists, fourth. The men reorganized into a new league Friday.

New Records Made.

New records in attendance of gymnasium classes were made at the Catholic Community Center during February according to the figures issued last week by George Morris, physical director. The figures show a total of 2,941 people who attended gymnasium classes during the month, as compared with 2,147 in January. The February number includes 1,255 men, 981 boys and 705 women.

Another record was made in the number attending league play. This totaled 408 men and 147 boys.

Special activities included swimming meets at the center with the Detroit Y. M. C. A. and the Chicago Knights of Columbus A. C. The swimming team also went to Gary and Chicago for three meets. The basketball team played six games; the volleyball team two games; the men's parish basketball league 11 games; the boys' parish basketball league 12 games, and volleyball leagues played 32 games. The attendance for men's parish basketball leagues was estimated at 1,025.

TYRANNY OF THE MEXICAN LAWS ARE PICTURED BY HOUSTON PAPER

(Continued from Page One)

jail he goes. The constitution prohibits clerical expression on political matters. And this is Senor Calles' idea of separation of Church and State.

"As stated before, of course, all these restrictions on the church and clergymen are Mexico's business. And some Americans, including some churchmen, think it is all right. But, let us assume for a moment that the Calles program as outlined above, were to be attempted in the United States. We make bold to predict that in such event there would be some 'rebels' and leagues for defense of religious liberty appearing on this side of the Rio Grande, also."

Mardi Gras to Promote Foresters' Home for the Aged and the Orphans

Chicago, Ill.—The Catholic Order of Foresters in Illinois has launched a movement for the building of a "Home for the Aged and Orphans." According to Thomas R. Heaney, State Chief Ranger, this will be the first home of its kind to be built by the order. It will furnish a haven for the infirm old and helpless youth.

The first step in this movement will be a drive to raise funds for the purchase of a site.

It has the whole-hearted support of every member of the order in the United States and Canada whose membership totals 130,000. The Catholic Order of Foresters was organized in Chicago 45 years ago.

A number of Courts, which include in their membership nearly every nationality within the boundaries of the state, have been holding meetings at which the plans of the raising of funds has been discussed and finally authorized by the Illinois State Court.

It has been decided to hold a Mardi Gras Entertainment and Ball at the Hotel Sherman, Thursday and Friday evenings, April 12 and 13. The entertainment will be in charge of William Wallace Rice, who promises to make it one of the attractive events of the spring season. Stage and operatic stars who will be playing in Chicago at that time have promised their cooperation for this charity. A number of sterling vaudeville acts have been engaged for the occasion. Of the 30,000 members of the Catholic Order of Foresters of Illinois, more than 22,000 reside in Chicago, and all of them are pledged to make the affair a success. A number of Catholic women's organizations have promised their aid for the cause. These include: Mrs. Thomas R. Heaney; Mrs. John S. Clark, the wife of the Alderman of the 30th ward; Mrs. Peter N. Kelly; Mary V. Brennan; Mrs. P. T. Walsh; the Misses Kathryn Heaney; Margaret Walsh; Camille Georgan; Margaret Scanlan; Ray Casey.

Two Judges, Judge D. J. Normoyle and Judge John R. Caverly have already given their approval to the drive fund.

"We owe it to our Brothers and their dependents to relieve their distress and lighten their burdens," said Judge Normoyle. "A Home for the Aged and Orphans" will be a concrete expression of the principles of Foresters. I hope that every member of the order will do his best to help us reach our goal."

"I hope that the entire Fraternity will rise as one with might and main to support this Mardi Gras drive to build this home," said Judge John R. Caverly.

The Catholic Order of Foresters, is a Fraternal organization which since its inception has paid out $45,000,000 in benefits according to Thomas H. Cannon, High Chief Ranger.

The officers of the Illinois State Court are: Thomas R. Heaney, State Chief Ranger; S. J. Brosseau, Vice State Chief Ranger; the Right Reverend Edward F. Hoban, D. D., Bishop-elect of Rockford, Spiritual Director; John F. Spelz, State Secretary and Joseph T. Hrody, State Treasurer.

The campaign is in direct charge of State Chief Ranger, Thos. R. Heaney, who is working in conjunction with the district organizations in each section of the city and state.

New Motor Energy Found by a Jesuit Interests Savants

New York.—Confident he has invented a motor that makes use of "inter-atomic" energy to generate many times the power it received originally from an electric battery, the Rev. Antonio d'Angelo, an Italian Jesuit, who, when not experimenting in his own electric laboratory, devotes his time in the missionary fields of Brazil, is creating much interest among scientists here.

While unable to speak English, Father d'Angelo, when discovered hovering over a plan of his brain-child, which he feels confident breaks up molecules and turns the atoms into channels that increase the motor's power, said recently to his brother, Giaglo, of this city, that the motor is now at Washington where it is undergoing Patent Office investigations.

The eyes of the little priest, a stocky, earnest man, danced with joy as he explained how the motor started to develop energy from an electric battery and how this original impulse worked on the machine to generate many times its power through the "electricity produced by the inter-atomic energy of the ion."

The missionary priest does not believe in the Hendershot "fuelless motor."

"I challenge anyone," he said, "to use the magnetic field of the earth for running a motor. The energy from that would be too small." His motor, Father d'Angelo claims, could be used in the home to supply electric lighting cheaply, and even heating. He said that it could be used to run trains, airplanes and automobiles.

Father d'Angelo became interested in electricity twenty years ago when he was a student at a Jesuit seminary in Naples. A year and a half ago he was sent out by his order to Brazil to carry on missionary work at Ribeirao Preto among the Italian immigrants. He had to get a special dispensation from Bishop Alberto Gonzales of Ribeirao Preto to visit the United States. He came here in November, 1927, and has urged his Bishop to extend his leave of six months.

Priest and Sisters Are Held Prisoners By Chinese Bandits

Techny, Ill.—Information of the capure, robbing and ruining of the Catholic Mission at Puoli, China, in charge of the Society of the Divine Word, has been received here from the Rt. Rev. Henninghaus, Vicar Apostolic of Yenchowfu, Shantung. The missionaries and many of the orphans and pupils of the mission are held prisoners by the Chinese bandits, Msgr. Henninghaus reports.

"Among the missionaries are Father Stangler, Brothers Rogatus and Jerome and six Sisters." Bishop Henninghaus writes, "Father Stangler has been severely mistreated and tortured to the end that he give them (the robbers) ransom money."

The report adds that the robbers sought to enlist as soldiers but were rejected. They then wreaked vengeance on the Miasion at a moment when all the inmates were in the chapel for evening prayers. The robbers could have been prevented from entering the compound, which is enclosed in strong walls, Bishop Henninghaus says, if there had been any inkling of their coming and purpose, but their descent was not foreseen.

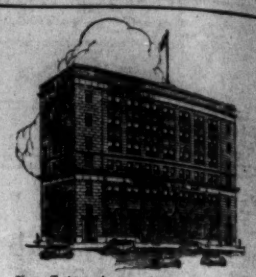
Bishop Henninghaus continues: "The Chinese Government has tried to help our missionaries, and of late they have set up their artillery around Puoli, but the captain forbears to attack, since the robbers have the lives of the priest, Brothers and Sisters as well as some two or three hundred children in their hands as a pledge of their safety. Several attempts to ransom the captives were frustrated through the unreasonable demands of the bandits. They demand $250,000 ransom."

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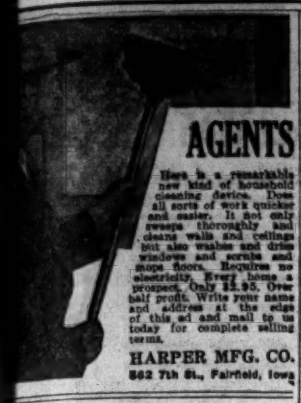
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Bureau of Information

Questions are answered, as far as possible, in the order received, hence those who seek information through this Bureau must not become impatient if the answer to their queries does not appear for several weeks after we receive same.

Always direct questions to BUREAU OF INFORMATION or to DEPT Q. In separate envelopes. Questions should never be written on same sheet with subscriptions.

Were Monroe, Johnson, Polk, Jackson, Arthur, Harrison, McKinley, Catholic Presidents?

There has never been a Catholic President of these United States.

How am I to pay my respects to a Priest, when so many other ministers dress like a Priest?

Take a chance. It is an act of respect on your part anyway. There is really no particular way by which you can distinguish the Priest nowadays in a strange city. There may be a Holy Name or K. of C. badge, but these are not always worn by Priests.

You ask the answers to the questions on Page Four of November 20th.

Send your name and address and the answers will be mailed to you gladly.

How did Martin Luther attempt to reform the Church? Did he change the teachings of Christ? Is not the Bible in use by the Protestants exactly the same as that in use by the Catholics?

There is no doubt that, in Luther's day, there was need for reform in the human side of the Church; but Martin Luther, instead of taking his stand with those holy men who were engaged in a genuine work of reformation within the Church, raised the standard of revolt against the Church's central authority and repudiated the Papacy. He also struck at the fundamental principles of the Christian Faith in affirming that men are justified by faith alone. Protestant versions of the Bible differ in many important particulars from the approved Catholic version. For one thing, seven of the Old Testament books have been eliminated from the Protestant Bible.

Does the Catholic Hierarchy forbid Catholics from attending Protestant services?

As an habitual practice Catholics are forbidden to attend the services of "other denominations." Especially are they forbidden to take part in such services, since such participation would be to partake with them and bid them "God speed." It is allowable for Catholics to attend funeral services held over the remains of their Protestant friends and acquaintances out of respect for the deceased.

Were there any churches before the Reformation, besides the Catholic Church? When and by whom was the Baptist church founded?

There were heresies, such as the Arian and Manichaean, in the early ages of the True Church. They were not very well organized, nor did they live long after they were condemned by Rome. The Baptist sect was founded by a certain Storch of Germany in the year 1522. He maintained that Baptism should be administered only to believers, and afterwards his followers adopted immersion. This religion was introduced into America by an Englishman named Roger Williams, who, with his adherents, settled in Rhode Island, at Providence, about the year 1693.

Why do Catholics receive another name in Confirmation?

Another name at Confirmation is not of obligation. When a Catholic is old enough and well informed enough to receive Confirmation, he often has a favorite Saint whom he wishes to imitate, and whose intercession he finds himself invoking frequently. At Baptism a name was given the child, and now he is at liberty to select the Saint's name of his own choice.

I admit that the Catholic Church was the first Church; but there are prophecies in the Bible to the effect that when one Church goes down another will spring up.

You have made an important admission; for the first Church was undoubtedly the one which was founded by Christ, when He said, "Thou art Peter; and upon this rock I will build my church." (St. Matt. 16, 18). The same verse guarantees the perpetuity of the Church: "And the gates of hell shall not prevail against it." The Catholic Church has never gone down. It has had uninterrupted existence from the day of Pentecost until now. Christ is the head of this Church which is His Body; and He is *the saviour* of His Body. Ephes. 5, 23. According to St. Paul (Ephes. 4, 11-13) it is God's will that all Christians be united to this One Body, Christ's Church, the total number of the members of which is foreknown to God. When the fullness of the Church is made up, then the end will come; and the Church, the spouse of Christ, will be presented to her Husband. Apoc. 19, 7-8.

The Bible contains no "prophecy" such as you have mentioned: all the passages of Scripture referring to the Church agree together that the True Church will never fail.

Catholic Makers of America

By SCANNELL O'NEILL

Author of "Converts to Rome in America" etc. Co-Editor of "Some Roads to Rome in America".

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NAVY OFFICERS
(Continued)

Lieutenant-Commanders

Cornelius Henry Mack (1885-). Navy Cross.
Walter James Manion (1872-). Retired.
Joseph Augustine Murphy (1886-).
Thomas Moran (1888-).
John Holmes Magruder (1889-).
Charles Robert O'Leary (1877-). Paymaster.
Edward Joseph O'Keefe (1892-).
John Francis O'Mara (1884-).
John Francis Riordan (1888-).
Joseph McEvers Bayard Smith (1888-1925). U. S. N. A. 1911. Navy Cross. Legion of Honor (France). Executive officer U. S. S. "Pueblo" at time of his death.
Fritz Louis Sandoz (1872-). Retired.
Leo Hewlett Thebaud (1890-). Navy Cross.
John Paul Traynor (1878-). Med. Insp.
Leo Cromwell Thyson (1890-). Surgeon.
Frank Baker Zahm (1871-). Naval Constructor.

(To be continued)

After Dinner Story

ST. JOSEPH ANSWERS AN S. O. S.

(By Mary Gordon)

"Jerry Moore, don't you dare sit down to the table with that long face! I'm not going to have you spoil this good dinner by the blues or a grouch, whichever it is that makes you look like a spirit of gloom. You're sure to have indigestion if you eat while in that frame of mind. Which is it. . a long face and no dinner, or a smile and baked ham with sweet potatoes?"

"Mother, you pseudo-tryant," laughed Jerry. "You know I'd grin all day for ham and sweet potatoes. Now is my face bright enough to grace my usual place at the table?"

"That's better," said Mrs. Moore as they seated themselves in the cheery dining-room. "But what's the matter, Jerry? What causes these black looks of late?"

"Just trying to figure out what to do about getting a new job. This is the middle of August and Brock, the regular sports editor, will return from his vacation the first of September. That lets me out, you know. They told me in June that the work would be temporary. Two weeks ago I applied to several papers for work on the sports page, and yesterday an answer from the Rockford Star asked for an interview. But there's not much chance for my getting off to go to Rockford while I'm on the Herald."

Jerry devoted his attention to the salad for a few minutes and then continued: "You know, mother, I'm so much taken up with this job on the Herald that I don't want to leave it at all. Brock was thorough in teaching me the ropes. Those two months working under him added to a pretty good knowledge of sports made it easier than I thought it would be for me to take charge when he left on his vacation. These last two weeks have been wonderful! The thing is, they've spoiled me—I don't want to leave now."

"You surely have done well, Jerry. I'm proud of the way you took hold and edited the sports page when Mr. Brock went to Canada. Why, he couldn't have done any better himself. I'm sorry you have to go to another position just when you have learned the ways of this one. But remember, this has been good experience and will help you in the next place." Mrs. Moore was making a determined effort to present the bright side of the situation to her son. She didn't feel nearly so cheerful as she sounded, because the approaching change would mean that Jerry must leave home and his departure loomed like a black cloud on the horizon.

"Yes, that's true; they taught me the routine of a newspaper office. But leaving the Herald means leaving home, and I don't like to think of that. Maybe you don't believe it, mother, but your big son is just a big baby when it comes to leaving you."

Mrs. Moore smiled at the last words. She couldn't think of anything she would rather hear than that Jerry was happy and satisfied at home. But if he must go to some other town to work she must make it as easy for him as possible.

"Why, Jerry, you didn't seem to mind being away at college!"

"That was different. I could come home for vacations and for week-ends occasionally. There isn't any possibility of getting away from a newspaper office because it keeps the force busy getting out an edition every day. If I can't get something near Warren, I'll be in luck if I get home for Christmas," said Jerry gloomily.

"Now, cheer up. It isn't as bad as all that. I might go with you. We could rent this house and take a small apartment."

"Mother, you're a brick."

Mrs. Moore watched her tall young son as he backed his roadster out of the garage and she smiled when he looked back and waved after turning into the street. The lure of her flowers proved stronger than the call of the dishpan, and the dishes were neglected while she gathered a bouquet of pink and lavender cosmos. Looking at the feathery-stemmed flowers nodding their pastel-tinted beauty in the faint breeze, she suddenly became afraid; afraid of a future away from this garden on which she lavished so much care; away from the little colonial house with its trimmed evergreen hedge in which she took so much pride; away from this corner which had been home for twenty-five years.

Putting such upsetting thoughts out of her mind, she resolved to begin a novena of Communions the next day for help in solving their present difficulty. Prayer had been her weapon in meeting emergencies all through life; instead of worrying she had prayed, which perhaps accounted for her serene expression and lovable disposition.

"Who is going to occupy the Ross Building?" asked Mrs. Moore the next morning. "I noticed yesterday that it was still vacant."

"I wish I knew," answered her son. "It would make a fine scoop for the Herald. It's quite a mystery; nobody seems to know much about it. When the Creighton Dry Goods Company moved out last month there were endless rumors about the new tenants. Of course The Herald and The Times each tried to get the facts first, but neither succeeded. The notice given out for publication came from Landon & Landon, agents for the Ross family. They announced that a five-year lease had been signed, but that their clients were not prepared to make any statement at that time. The secrecy surrounding it has just served to heighten public interest."

"It might be some kind of publicity stunt," suggested Mrs. Moore.

"Yes, it might be. Maybe I wouldn't like to be the one to spring that news! Why, The Herald would make me Grand Exalted Master of the Ancient Order of Ferrets. But let's talk of more probable things. I wonder if my best girl would care to drive over to the Tavern for dinner Sunday. We could start right after Mass and make a day of it at the lake. What do you think she would say?"

"I can't imagine anyone not wanting to go with you. Do I know this best girl?"

"I should say you do know her."

"What is she like?" queried his mother.

"Oh, she's the sweetest person—the one and only for me."

"I wish I could see this wonderful girl of yours."

"You can, right now," replied the boy, turning her around to face the hall mirror. "I hope you approve of my good taste."

"Oh, you old tease, Jerry!"

"Do you really think she would care to go Sunday?"

"She would be delighted. And remember, tomorrow is Holy Name Sunday. Are you going to Holy Communion with the boys?"

"Yes, I'll go to Confession tonight. I'm going to cover a meeting of the Tri-County Ball League this afternoon. 'Bye."

What a satisfactory son, mused Jerry's mother. Handsome, even to less prejudiced eyes than hers, and good. That was the best part; good looks were accidental and often meaningless; but a good character and disposition were things she could feel justifiably proud about.

During the drive to the lake Sunday morning the conversation naturally turned to the all-absorbing subject of the new position. "Some of the fellows at the office were saying yesterday that Brock was going to resign to go to a paper in the East. One of the boys saw a letter he wrote saying he had notified the editor of The Herald of his plans and advised him to secure a successor as soon as possible. He intends to come back until they can get some one in his place."

"Oh, Jerry, do you think it might be you?"

"Well, I'm going to give them a chance to put me in as permanent sports editor. Harrison, the chief editor, is out of town for a few days, but I'll be waiting at his door the minute he returns. Honestly, I haven't been such a poor substitute for Brock. I feel sure I could do the work alright. The only thing is, Harrison knows I had no previous experience and he is a stickler for timetried and fire-tested help."

"Now, you have had almost three months of experience," reminded Mrs. Moore, hopefully.

"The only reason Harrison put me on in the first place was because I went to school with his son and he knew about my interest in athletics and my editing the sport sheet of the college weekly."

"Let's make a novena that you will get Brock's place when he leaves."

"Alright, mother. I think I'll make one to St. Joseph. He must understand how a fellow feels about doing well in his work because he had the same problem in his life. He had to work for his living and must be a little partial to those who are in the same class."

"It looks as if everyone was at dinner," remarked Jerry as he viewed the deserted beach and the screened porch of the Tavern. "Shall we sit out here awhile?"

"Yes, let's wait until the dining room is less crowded. The lake is so pretty today. Look at the woman and little child on the pier."

As Jerry was parking his car under a tree about a hundred feet from the lake, there was a scream and calls for help. Turning quickly he saw the woman waving her hands wildly and the child was nowhere in sight. In a flash Jerry was out of his seat, rushing along the shore toward the pier. The woman yelled "off the end of the pier." Straight on he went and was lost to sight. When the screaming mother reached the point where she had seen her baby and the young man disappear, they were again visible. The rescuer was holding the little girl's head above water and making toward shallow water. The diners came running out of the Tavern, and Jerry was surrounded by a crowd of curious, excited people. His dripping, frightened burden was taken by a doctor who was among the guests at the hotel, and the frantic mother hurried them indoors.

Jerry pushed through the throng and told his mother, who was anxiously and proudly waiting in the rear, that he would borrow some clothes until his were dried. A bell-boy escorted him to the elevator while Mrs. Moore waited in the lobby. "Mr. Graham wants you to come up to his room. Right this way, sir."

An elderly man left the group around the bed and took his arm. "Come to my room and I'll get you some dry clothes. One of my son's suits will fit you, I think. That was my granddaughter you just saved, and I can't tell you how grateful we all are to you. The doctor says she is alright, just frightened from the shock. The mother is more upset than the child. We're greatly indebted to you. Here, I'll send your things down to be dried and pressed."

Later, when the excitement had somewhat subsided, and they were all at dinner together, young Mrs. Graham, who could talk of nothing but the miraculous rescue of her baby, said, "You should have seen Mr. Moore! He went by me just like a streak of lightning. I never saw anything so fast in my life. You must have gone in for track at school," she said, turning to the hero of the occasion.

Before Jerry could answer his mother spoke up, "Yes, Jerry was captain of the track team at college. He holds the 440 record."

"I knew it!" exclaimed one of the three Graham boys. "I've been trying to place you for half an hour. I ran against you at the intersectional meet in Chicago two years ago. Remember?"

"Do I!" And they launched into reminiscences of school days and track meets and sports.

"What are you doing now?" asked Mr. Graham.

"I'm sports editor of the Warren Herald while the regular editor is on vacation," answered Jerry.

"Warren? Why, that's where we are going to open up our new building. You'll see us often after we move over there next week. We are just loafing this month, but the first of September will see us all back in the harness," exclaimed one of the boys.

"You know where the Ross building is, I suppose?" said Mr. Graham.

For the next half hour Jerry sat and listened to the father and three sons explaining their plan. They were going to convert the Ross Building into a kind of glorified gymnasium and club, with swimming pool, squash courts, boxing ring, bowling alleys, and dance hall. The project was a success in the five other cities where they had inaugurated the idea, and they anticipated a good future for it in Warren.

"May I use this in tomorrow's Herald?" requested the alert newspaperman. He was enthusiastic about the development.

"We hadn't intended to make any announcement until the first of the month, but the contracts for furnishing the building are signed and the opening is assured, so I can see no harm in your writing it up now." Mr. Graham laughed. "I guess I couldn't refuse you anything after what you did for us today."

The next day at noon Mrs. Moore was in the kitchen when she heard a familiar step in the hall, and suddenly felt herself locked in a bear hug. "Mother, mother, that Ross Building scoop was the biggest thing yet. They were wild about it down at the Herald. Old Harrison got back last night and sent word he wanted to see me this afternoon. Sent for me! What do you suppose he wants?"

At three o'clock the phone rang. "Mrs. Moore? Would you care to have dinner this evening at the Melbourne with me to celebrate a very important appointment? This is the new sports editor of the Warren Herald speaking."

"Oh, Jerry!"

"Oh, Mother!"

Help us, Joseph in our earthly strife,
E'er to lead a pure and blameless life.
(Indulgence of 30 days, once a day.)

MEMORARE TO ST. JOSEPH
(F. Jos. M.)

Remember, purest spouse of her,
The Mother of the Word,
Saint Joseph, sweet protector mine,
It never has been heard
That one who had invoked thy aid,
Or thy protection sought,
Has gone away disconsolate—
His fond hopes come to naught.

Confiding in thy kindly power
Before thee I appear,
And beg in all humility
Thou wouldst a suppliant hear.
Good foster-father of Our Lord,
Dear Patron, help thou me,
My trustful prayer do not reject,
In pity grant my plea.
Amen.
(Indulgence of 300 days, once a day.)

✠ John Francis Noll,
Bishop of Fort Wayne.

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OUR SUNDAY VISITOR
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ST. ANTHONY AND THE BROTHERS CHRISTOPHER.

The Franciscan Friars of the Atonement at Graymoor keep open house for the "Knights of the Road" commonly called "tramps" but Graymoor's name for them is Brothers Christopher, or Christ Bearers, since Our Lord said: "Inasmuch as you did it to those the least of my brethren ye did it unto Me". In maintaining this Franciscan tradition, now seven hundred years old, the Graymoor Friars have found St. Anthony of Padua their powerful and unfailing support. It is none other than St. Anthony himself who pays the bills contracted by the Atonement Fathers in dispensing Franciscan hospitality to these wayfaring men who without anything in their purse knock at the monastery door asking lodging and food and sometimes clothes and shoes in the Name of Christ the King. How St. Anthony provides for so many guests is illustrated by this letter just received. "Enclosed find donation to St. Anthony's Bread being his share as partner in our business. We are very pleased to be able to send this to you." A. M. H., Chicago, Illinois. We made reply as follows: "My Dear Mr. H.: I am happy to acknowledge the receipt of your letter of February 18th in which you sent for St. Anthony's Bread his share as partner in your business. May he prove a great Promoter, for Sunday we fed 312 persons, one hundred of them being travelers of the road out of employment who were entertained as St. Anthony's guests." A new Novena to St. Anthony begins on every Tuesday. Address all petition to St. Anthony's Graymoor Shrine, Drawer X, Peekskill, New York.

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OUR SUNDAY VISITOR

FORT WAYNE DIOCESAN EDITION

Issued Weekly by Our Sunday Visitor Press Huntington, Ind.

RIGHT REVEREND JOHN F. NOLL, D. D. LL. D., Bishop of Fort Wayne—Editor-in-Chief.
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HUNTINGTON, INDIANA, MARCH 18, 1928

BISHOP'S HOUSE
1415 West Washington Blvd.
Fort Wayne, Indiana December 25, 1925.

To Members of My Entire Flock:

Since your Bishop not only has an interest in you equal to that of the pastor whom he places directly over you, but shares with the pastor a heavy responsibility in your regard, you will not wonder why he solicits admission to your home once a week in order to address you personally. Every Bishop would undertake the same thing if he had the facilities of a modern printing plant such as your Bishop has.

Now, may your Bishop not ask that you receive his paper with a warm welcome and that you and your children read it with punctual regularity?

It may be true that you take other Catholic papers and magazines, but your own Diocesan paper, the cheapest and the best of all, must take precedence over all others.

The Holy Father directs me to tell you that he blesses all who read OUR SUNDAY VISITOR regularly; and your Bishop offers his Mass, not only every Sunday, but every day, for the priests and people who cooperate with him for the general welfare of the souls under his jurisdiction.

With many thanks for the welcome which you extend to me week after week to address you, I am

Yours paternally in Christ,

+ John Francis Noll
Bp. of Ft. Wayne

My dear Girls:

During your school days you grew to love the Sisters who taught you and you have often thought that you would like to be one of them. You may even have told your desire to your parents only to have them smile at you if they did not tell you to rid your mind of such a notion.

However, your parents may not oppose you in this matter, if the call comes from God; neither are you permitted to be influenced by their opposition if you feel that God is calling you. Holy Scripture tells us that it is necessary to "obey God rather than men"—rather than our own parents, who should really represent God and encourage us to follow His holy will.

If you were to aspire to become a school teacher and you had promise that you would be given a good position, your folks would encourage you. If you aspired to become a nurse with the promise of good earning power, your parents would encourage you. Why, then, should they not encourage you when you aspire to become a teacher in a parochial school, or a nurse under the auspices of religion? You would be able to do even more good there; and because your motives would be supernatural you would derive a thousand times more benefit from such service.

Your first ambition should be to look after *your own* best spiritual interests even on the principle that "charity begins at home." In the convent your salvation is practically assured. The very rule under which you would live would exclude all dangers to your spiritual life, and would enjoin community prayer, frequent reception of the Sacraments, and keep you very close to the Spouse to Whom you would wed yourself, namely, Jesus. Then, while you would be looking after your own soul, you would also be engaged professedly in the grand work of forming beautiful characters in others. If you had a really good mother, her example, her counsel, and encouragement, would influence the three, four, or more children committed to her. As a School Sister you are able to exert a salutary influence on at least forty children every year, each carrying through life some good lesson which you instilled into his or her youthful heart.

You would not sacrifice friends, because in the convent you would make other friends, each of whom would be a real sister to you, and all your physical wants would be well provided for. Happiness would be yours throughout life here, only to be continued a thousand fold in life hereafter.

Those who live in the world not only are influenced by a worldly spirit, which is set against the cultivation of piety, but they are beset with so many more cares and worries and trials. Practically one out of every four marriages results unhappily, and many mothers pass much of their lives in grief, and are often sent to an early grave because of the mistakes their children make, whether wilfully or not.

There are in the United States numerous establishments of Sisterhoods, all of which invite young women to come to them for the promotion of their own sanctification, but each having been founded for some distinct purpose. There are Sisterhoods whose Constitution requires that they devote themselves to the Christian instruction of youth only. There are others which were founded to take care of the sick, and they do this principally in hospitals. There are others whose principal purpose is to look after the dependent child, the orphan. Still others there are who give their attention to the poor. Then, there are many others whose rule permits them both to teach in school and to conduct hospitals. If you are attracted to the Religious Community which has supplied *your* school teachers, then why not become one of them?

Today social service work has elicited the interest of many young women, and the Church has met this need by the establishment of communities which are a sort of semi-religious. Those who join these also undergo a novitiate not less strict than the novitiate of the Sisterhood, and they live according to a definite rule, but they do not wear a religious habit, strictly speaking, neither do they take vows for life. But they offer to give the same opportunity to minister to the needy and to do it as Good Samaritans in the name of Christ. They are able to say with St. Paul: "Be ye imitators of me as I am of Christ" in the work of going about and doing good. Being brought into contact with careless Catholics and with Protestant people in their own homes, they can do real missionary work, which is not so easy for those to do whose activity is restricted within the walls of an institution.

You see, dear girls, that there is something very alluring about the religious life, and if at the present time it appeals to you, pray during Lent that God may not only reveal His will more clearly to you, but that He may remove obstacles that may now seem to stand in your way.

Readers Speak to Readers

Hostyn, Czechoslovakia, Jan. 29, 1928

Rt. Reverend Fr. Editor:—

Please send me a copy of your excellent weekly "Our Sunday Visitor," perhaps in exchange for the named above review, an organ of pilgrimages and retreats in this country. I know your magazine from my long sojourn in the States as a missionary among Slavs and I should appreciate it very much as a splendid model for our efforts to enhance the level of the religious life among our Catholic population.

Many thanks in advance!

Yours very truly,
FR. FERD POKORNY, S. J.

Louisville, Ky., Feb. 26, 1928.

Dear Father:—

I saw a question in February nineteenth O. S. V. regarding Scripture and honoring the Blessed Virgin. Why is it that non-Catholics are so against the Blessed Mother? Why shouldn't we honor her as the Mother of our Saviour; why can't we pray to her—ask her to intercede to her divine Son for us? But the writer of this question says we "adore" her and that (quoting a passage from Scripture, wrongly of course) Christ rebuked the woman and the "adoration"(?) of His mother. We do not adore Mary; we adore God and Him only, the Father, the Son and the Holy Ghost. We honor Mary, Christ's mother. Then Honor thy Father and thy Mother is one of God's commandments and to break it would be to sin. Now, Our Lord would not dishonor His mother as this would be breaking one of the commandments and who can dare say that Our Lord would dishonor His mother or have others do so—who would dare say He (Our Lord) sinned? Our friend had better be careful as to the interpretation of Sacred Scriptures as St. Peter says of the Epistle of St. Paul; "there are certain things hard to be understood, which the unlearned and unstable wrest, as they do also the other Scriptures, to their own destruction."

Yours faithfully,
M. E. F.

Broderick, Calif., Feb. 16, 1928

Our Sunday Visitor:

Your Sunday Visitor—Thank God—has brought 3 families back to their holy religion, from this place. I am working hard to get subscriptions for three years for you and I only hope that those who promised to subscribe direct will carry out their intentions. To hold a floating congregation is a trying task—but why worry? God knows why things are this way. It takes nearly $200.00 to meet the expenses and I do well to take in $70.00. God bless you for all past kindness.

Yours gratefully,
F. P. R.

THE CATHOLIC QUESTION IN THE UNITED STATES

(Continued from Page Three)

1. The American spirit is religious.
2. It has innate respect for law and and order.
3. It cherishes liberty as intensely as it cherishes equality.
4. It places the foundation of political liberty in civil liberty.

In placing religion first in this category, de Tocqueville was influenced not only by his own belief in the necessity of a religious basis to all political institutions, but also by the powerful factor religion had been in the foundation and conservation of the American Republic. It was this affinity between religion and politics which became consecrate at the time the American Colonies were founded, and which has been the safeguard of American democracy ever since. De Tocqueville says: "The greatest part of British America was peopled by men who, after having shaken off the authority of the pope, acknowledged no other religious supremacy: they brought with them into the New World a form of Christianity which I cannot better describe, than by styling it a democratic and republican religion. This contributed powerfully to the establishment of a democracy and a republic; and from the earliest settlement of the emigrants, politics and religion contracted an alliance which has never been dissolved. Almost fifty years ago, Ireland began to pour a Catholic population into the United States; on the other hand, the Catholics of America made proselytes, and at the present moment more than a million of Christians, professing the truths of the Church of Rome, are to be met within the Union. These Catholics are faithful to the observances of their religion; they are fervent and zealous in the support and belief of their doctrines. Nevertheless they constitute the most republican and the most democratic class of citizens which exists in the United States; and although this fact may surprise the observer at first, the cause by which it is occasioned may easily be discovered upon reflection."

Catholicism Favorable to Democracy.

It is now almost a century since de Tocqueville visited the United States, and his tribute to the Catholicism of that day is indeed one worthy of being cherished always; but the illustrious author saw even more profoundly into the place Catholicism was to hold in the land, if democracy was to endure. "I think," he writes, "that the Catholic religion has erroneously been looked upon as the natural enemy of democracy. Among the various sects of Christians, Catholicism seems to me, on the contrary, to be one of those which are most favorable to the equality of conditions. In the Catholic Church, the religious community is composed of only two elements: the priest and the people. The priest alone rises above the rank of his flock, and all below him are equal. On doctrinal points the Catholic faith places all human capacities upon the same level; it subjects the wise and the ignorant, the man of genius and the vulgar crowd, to the details of the same creed; it imposes the same observances upon the rich and the needy; it inflicts the same austerities upon the strong and the weak; it listens to no compromises with mortal man, but reducing all the human race to the same standard, it confounds all the distinctions of society at the foot of the same altar, even as they are confounded in the sight of God. If Catholicism predisposes the faithful to obedience, it certainly does not prepare them for inequality; but the contrary may be said of Protestantism, which generally tends to make men independent, more than to render equal. . No sooner is the priesthood entirely separated from the Government, as is the case in the United States, than it is found that no class of men are more naturally disposed than the Catholics to transfuse the doctrine of the equality of conditions into the political world. . . The Catholic clergy of the United States has never attempted to oppose this political tendency; but it seeks rather to justify its results.

"The priests in America have divided the intellectual world into two parts; in the one they place the doctrines of revealed religion, which command their assent; in the other they leave those truths, which they believe to have been freely left open, to the researches of political inquiry. Thus the Catholics of the United States are at the same time the most faithful believers and the most zealous citizens."

This is a tribute to the Catholic faith which should encourage every heart that loves America, Catholicism—with its doctrines, its religious life, its profound idea of authority, its attitude of reverence towards those who exercise that authority, and with its spirit of obedience to the laws of the land—Catholicism—with its heroic American past, with Columbus and Las Casas, Champlain, La Salle, and Marquette, Calvert, England, Hughes and Gibbons, and its long honor roll of great names who have given of their best for the foundation and the preservation of America; Catholicism—with its unbounded response at all times, both in peace and in war, when the country calls upon its citizens for aid; Catholicism, in fine, with its unbroken and unbreakable doctrine of allegiance to the law of the land, has been America's one constant and faithful element down the aisle of the years that have elapsed since Freedom's day in 1776.

Washington's Hope Not Yet Fulfilled.

Washington told us a century ago that he hoped our fellow citizens would never forget the patriotic part men and women of our faith took in the accomplishment of the Revolution and in the establishment of our government or the important assistance which was received "from a nation in which the Roman Catholic faith is professed." There are many within the fold of the Church who feel that Washington's hopes have never been generously fulfilled.

They see the blackened ruins of convents and churches, burnt by fanatic anti-Catholic mobs; they see newspapers filled with diatribes and lies against the Faith, going to millions of homes in the United States; they realize that a process of anti-Catholic selection is always at work in the professions and in public places of trust; they are disheartened by the ever recurrent anti-Catholic campaigning which shames so many of our State and Federal elections—but in spite of all this, in spite of the inevitable conclusion that many of those outside the Faith in America have not yet reached the height of the American ideal of religious equality and freedom, Catholics must always remember that the better elements of our people voice in more ways than one the belief of de Tocqueville that "the Catholics of the United States are at the same time the most faithful believers and the most zealous citizens."

That heritage has been won for us by the devotion and piety of our Catholic ancestors in this country, and it is our duty, not only as loyal children of the Church, but more especially as loyal Americans, to keep the spirit of our Catholicism pure and undefiled from the irreligious and consequently undemocratic spirit of the sects around us. Catholicism in its dogmatic and in its moral teaching is the surest bulwark America possesses against the disintegration of the nation's ideals and against the collapse of America's prestige in the world as humanity's kindliest and tenderest mother—the home of equality, of liberty and of fraternal charity.

Democracy's Debt to Church.

A striking thing it is, to notice with what complacency in volume after volume on American political ideals, the false principle is enunciated that democracy is the "creative expression" of Protestantism. The most recent descant on this threadworn record is that a nation needs but to apply democracy to its system of government and immediately "all the fruits of the Reformation will be realized, even in a Catholic community." Nothing could be farther from the truth; nothing more misleading to the impartial mind seeking for the real origins of democratic government. American Catholics are not blameless in the face of the persistency of this falsehood, for it is due in large measure to their lack of interest in the Catholic origins of democracy that those outside the Church are not halted in the thoroughly hackneyed and untenable theory of an essential identity between Protestantism and democratic equality. A single reading of the volume "The State and the Church" by Fathers John A. Ryan and Moorhouse F. X. Millar, S.J., will reveal to all who are sincerely interested in this fundamental question of American history the extent of all that the United States owes to the Catholic Faith.

In the present disturbed condition in which the civilized world is plunged there are offered to us cures and nostrums and untried theories of every kind. How simple is the real remedy! If the commandments of God as taught by Christ and interpreted by His Church were observed by rulers and their subjects, how complete and how salutary would be the change! Again would sanity and moderation return and peace and tranquillity reign everywhere in the world. For who can deny that it is the violation of God's commandments, the lust of possession of lands and territories of others, that has created the vast standing armies; that the stealing away of another's life or property has built up the strong prison walls; that the spirit of hate and strife and discord crowds our courtrooms with disputants and their litigations?—Cardinal Mundelein.

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Diocese of Armarillo,
Amarillo, Texas
Feb. 2, 1928.

Dear Rev. Father Sigstein:

I had the great pleasure of a visit from your good Bishop Noll of Fort Wayne. We drove practically through the entire diocese of Amarillo, going a distance of about 475 miles, visiting all the missions enroute. Thus, the Bishop got a splendid idea of actual conditions here and as soon as he returns home I will ask you to please call on him and ask him what my plans are for the Missionary Catechists in my diocese. He left yesterday for Santa Fe, New Mexico.

We visited the different places where the good Catechists could be situated to good advantage. My plan, endorsed by Bishop Noll, is to have a central house and two branch houses, necessitating about twelve Catechists in all for this diocese.

Thanking you and your good Catechists for a remembrance in your prayers and assuring you a memento in my prayers, asking God to bless you and all the Catechists, I remain

Very sincerely in XTO.,
R. A. GERKEN,
Bishop of Amarillo, Texas.

PASSING

By Delight Cronin

It isn't always easy as we slowly climb the years
To miss the many highways that are glistening with tears;
We'd rather choose the winding road that reaches broad and free
Before us on our journey to the vast Eternity.

It isn't always easy when the many paths converge,
To tread the way of sorrow and to find when we emerge
We've left our best behind us and are travel-worn and gray,
And wish with wistful longing we had gone the other way.

But when we reach the summit and we lay our lives aside,
Forever in the gentle arms of Jesus to abide,
And backward look along the way we trod with weary feet,
We're glad we chose the bitter when we might have had the sweet.

Assist daily at the Holy Sacrifice. It fills the whole day with happiness. All your duties are better performed, and your soul is stronger to bear the daily cross of the Christian.—Blessed Eymard.

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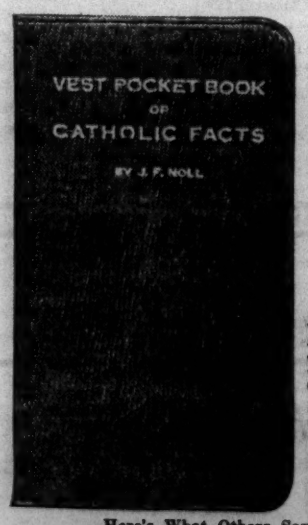
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ork of Missionary Catechists Promoted

onquered" Given by Joyce Kilmer Players at Shrine Decidedly Successful

As a result of the presentation of illiam Roeder's "Conquered" by the yce Kilmer Players of Chicago at Shrine auditorium, Fort Wayne. nday March 4, matinee and night, sum of $1,301.97 was realized for benefit of the Society of Mission- Catechists, Victory Noll, Hunting- . The total receipts amounted to ,865.50. The players forming Chica- 's foremost Catholic Dramatic guild, ve their services gratuitously.

The production in Fort Wayne was onsored by a central committee of ich Maurice C. Niezer, was general airman. It was representative of ven of the local Catholic parishes, n and women in each being named chairmen. Mrs. Frank G. Klotz, s secretary; the Rev. J. J. Sigstein, rector at Victory-Noll, treasurer; d Miss Helen May Irwin, publicity rector.

A final business meeting of the cen- l committee officers and chairman s held Thursday night following the y and was conducted in the ladies' sembly room at the Catholic Com- unity center, where reports were esented.

The parish chairmen reporting in- ded: Clem Didier and Mrs. Timothy ohey, Cathedral of the Immaculate nception; Edward Disser and Mrs. ank Klotz, St. Patrick's; Ben Harber d Mrs. Clem Hartman, St. Peter's; hn Hartman and Mrs. Frank Anken- uck, St. Mary's; Bernard Weber and rs. George Bell, St. Paul's; Mrs. ary Snouffer, St. Joseph's and Mrs. S. Ostrowski, St. Hyacinth's. A re- rt was sent by Mrs. Oda Wiley who s in charge of the sale of tickets in untington. The reports indicated at excellent work had been done by e committee and its officers. A large mber of students attended the matì- e which also assisted in increasing ceipts.

Mr. Niezer addressed the assembly licitating the men and women on the rk accomplished, and expressed asure over the amount realized for e Catechists. Father Sigstein, ill in Chicago sanitarium, was unable to present, but his appreciated letter s read by the secretary. Grateful knowledgement was made of the ef- rts put forth to assist the Missionary techists in their labors. Announce- nt was made by Father Sigstein at later in the season the Catechists uld welcome and entertain the of- ers and committees at Victory-Noll, gether with a report on the work, e check for the Catechists was re- itted their Rev. Director on Friday.

CRAWFORD CALLED AT HOME IN FLINT

Eugene Crawford, 47, a native of rt Wayne and for the past several ras a resident of Flint, Mich., died his home in that city Monday night. e was preceded by his wife, two ars ago. Surviving are two sisters, iss Margaret Crawford, 1110 Spy n avenue, Fort Wayne; Mrs. Mae achman of Indianapolis; three bro- ers, John of Toledo, Maurice and omas of Fort Wayne. The remains re brought to this city and taken to e home of Miss Crawford, his sister. neral services were held Friday orning from the Cathedral of the nmaculate Conception.

St. Patrick's Festal Observance Announced

Impressive Services, Banquet, Reunions in Fort Wayne to Attend the Celebration.

Fort Wayne sons and daughters of Erin will unite in honoring St. Patrick, patron of Ireland, in the religious and civic observance of his feast in the Cathedral city, March 17th. High Masses will be celebrated and panegyrics given in the churches Saturday morning. Numerous family reunions and gatherings of friends will feature the day. In the evening at 6:30 o'clock, under the auspices of the Ancient Order of Hibernians and the Ladies' Auxiliary to the A. O. H., a banquet will be served in the Catholic Community Center auditorium. Arrangements have been made to accommodate over five hundred guests at this delightful social function.

At St. Patrick's church, of which the day is the patronal feast, the services will be especially impressive. Solemn High Mass at 9:00 o'clock will be celebrated by the rector, the Rt. Rev. Joseph F. Delaney. The panegyric will be given by Father McAuliffe of this city. Many of the Hibernians and members of the Auxiliary will be in attendance.

High Masses are announced for 6:00, 7:00, 8:00 and 8:30 o'clock at the Cathedral of the Immaculate Conception where the Rev. Thomas M. Conroy will be celebrant of the 8:00 o'clock Mass. Many of the parishioners, here, as in the other churches, will receive Holy Communion.

The Rev. Charles H. Thiele, rector, celebrates High Mass at 8:00 o'clock at St. Peter's; at the same hour the Rev. Basil A. Didier, C. PP. S., will be celebrant of the High Mass at the Church of the Most Precious Blood and will also give the panegyric. The Rev. Robert J. Halpin, pastor, celebrates High Mass at 8:00 o'clock at St. Joseph's church.

Robert Emmet Proctor, of Elkhart, attorney and former United States Senator, gives the principal address at the banquet. H. Parnell McGreevy, deputy prosecutor of Allen county, will preside as toastmaster. The attractive post prandal program has already been announced. Committees prominently active in preparing for the festive affair include: banquet, invitation, finance, ticket, entertainment, decoration and publicity. Thos. J. O'Dowd is general chairman.

PROMINENT RESIDENT OF FORT WAYNE DIES.

Edward J. Pauley, 63, a retired business man and well known resident of Fort Wayne, died of heart disease at 6:40 o'clock Thursday morning at his home, 337 West Williams street. Mr. Pauley was born in County Cork, Ireland and came to Fort Wayne when 16 years of age.

He was a charter member of St. Patrick's church, the Holy Name society and a charter member of Division No. I Ancient Order of Hibernians. Surviving are his widow; one step-son, Arch J. Cassell, of Fort Wayne; two nephews, Thomas M., and Howard J. Pauley, who lived with him; two sisters, Miss Mary Pauley and Mrs. E. C. Olds; two brothers, James J. and Eugene J., of Fort Wayne. The funeral was held Monday morning from St. Patrick's church.

Catholic Foresters Annonce Initiation

Annual Communion May 13th at St. Peter's—Degrees, Banquet at the Anditorium.

Inaugurated by Summit City Court No. 1180, Catholic Order of Foresters, Fort Wayne, an extensive membership campaign is being conducted. It is preparatory for the initiation of a large class of candidates in this city on the annual Communion Sunday of the organization, Sunday, May 13th. On that date all of the local C. O. F. members and candidates are expected to receive Holy Communion in a body at the 7:30 o'clock Mass at St. Peter's.

The initiatory work is scheduled for the afternoon at St. Peter's school auditorium. The three degrees will be exemplified by a visiting degree team, assisted by the Fort Wayne staff. Following the conferring of degrees a banquet will be served in the auditorium at 6:30 o'clock.

The Rt. Rev. Bishop is spiritual director for the state organization in the diocese of Fort Wayne and the Rt. Rev. Bishop Joseph Chartrand, D. D., in the diocese of Indianapolis.

The initiation and banquet is scheduled to be the occasion of the largest gathering of C. O. F. members yet held in Fort Wayne. The entire body of state court officers to be in attendance include: John A. Herzog, Mishawaka, state chief ranger; J. Herman Bueter, Fort Wayne, vice chief ranger; John A. Kusted, Indianapolis, secretary; George Kussmaul, Hammond, treasurer; and state court trustees: Raymond Titzer, Evansville; Charles J. Anstett, Fowler; Joseph Wuertenberger, Lafayette; Frank Gruse, Michigan City; Henry Keilman, Gary; Julius Horst, Crown Point, and Charles Fohl, Cedar Grove.

George Phillip is chief ranger of Summit City Court C. O. F. and Willis B. Noll is chairman of the committee conducting the membership campaign.

Regular business meetings of the organization are now being held at St. Peter's school assembly room instead of the C. B. L. of I. hall, 817 Calhoun St. The Rev. Arnold J. Wibbert, assistant at St. Peter's church, is spiritual director of the Court.

St. Patrick's Pupils Give Festal Program

Honor Msgr. Joseph F. Delaney at Lyceum; Academic, Grade Students Entertain

Anticipating the feast of St. Joseph, March 19, patronal feast of the Rt. Rev. Msgr. Joseph F. Delaney, rector of St. Patrick's church, Fort Wayne, students will give a special program in St. Patrick's lyceum at 1:30 o'clock Friday afternoon, March 16. The program also combines the celebration of the patronal feast of the parish, Saturday, March 17.

The program will be presented by the young ladies of St. Catherine's academy and the grammar school students under direction of the faculty, the Sisters of Providence. The exercises will be attended by Msgr. Delaney, his assistants, the student body and faculty.

Academic students will open the entertainment with a "Greeting Chorus" and "Irish Medley." In behalf of the students, Miss Dolores Krouse will give "Greetings to Our Pastor," her address being followed by the presentation of a floral offering, a basket of roses and lilies. Msgr. Delaney will also be the recipient of a spiritual bouquet.

Orchestral numbers will include a selection appropriate to St. Patrick's day, "A Bunch of Shamrocks." Two, two-act playlets will follow. "Boyland" will be presented by a group of eighth grade boys, while the girls of grade eight will appear in "Maidland." Choruses, dances and specialty numbers will feature both plays.

Through arrangements made by the faculty, William Witte, Akron, O., a Shakespearian reader, will give readings at St. Patrick's lyceum.

Arrangements are also being made for a parliamentary law course after Easter to be conducted for one week by Miss Ada K. Gannon of Pittsburg, Pa. Miss Gannon is a parliamentarian of national prominence and has previously filled engagements in Fort Wayne. A course was given for the Daughters of Isabella and also the students at St. Augustine's Academy.

Officers of Mission Crusade Announced

Miss Mary Whalen, Grand Rapids, President at St. Mary's, Notre Dame

Officers for 1928-1929 for the India unit of the Catholic Students' Mission Crusade of St. Mary's College, Notre Dame, Ind., were appointed Tuesday by the faculty, the Sisters of Holy Cross. Miss Mary Whalen of Grand Rapids, Mich., was appointed president. The other officers are Miss Martha Mary Brady of Winfield, Kan., vice president; Miss Gertrude Hummel of Cincinnati, O., secretary, and Miss Mary McCarthy of Casper, Wyo., treasurer. The officers have taken charge and will represent St. Mary's at the national meeting of the Catholic Students' Mission Crusade to be held in June.

The appointment of officers was announced at the meeting of the Mission Crusade held in the social hall of the college on Tuesday evening. Miss Marie Dubrul, of Cincinnati, O., retiring president, was in charge of the meeting. The other outgoing officers are Miss Helen Cartier, Chicago, vice-president; Miss Rosemary Maloney, Gary, Ind., secretary; and Miss Rosemary Finnigan, Rome, N. Y., treasurer.

News of the Death of Priest's Brother Is Received.

The Rev. Bruno Soengen, who until his retirement last June, was pastor of Monterey, lost a brother who was a Jesuit priest by death in January. This information was received in a letter sent by Father Soengen from Meitz, Germany, to the Right Reverend Bishop. Father Soengen administered Viaticum to his brother, who was over seventy years of age.

Students Entertain For Cathedral Rector

Attractive Programs Given in His Honor at the Academy and the Parochial School.

On Wednesday afternoon, March 14th, on the octave of his patronal feast, that of St. Thomas Aquinas, the Rev. Thomas M. Conroy, rector of the Cathedral of the Immaculate Conception, was honored in a special program by the grade school students. Their entertainment, was in observance of his feast and his birthday. The exercises were held at 2:00 o'clock in the Cathedral school gym and were under the direction of the Sisters of Providence.

An address expressive of the greetings of the children was given by one of the eighth grade boys. It was followed by presentation of floral and spiritual bouquets. Other numbers were as follows:

Chorus, "Bluebirds," Tschaikowsky, Eighth Grade Girls; Piano Duet, "Marche de Concert," Wachs, Virginia Blume, Mary Louise Finan; Piano Solo, "Coast Defenders' March," Sweitzer, Victor Bobay; Chorus, "Memorare," Rev. Joseph Mutch, Students.

The young ladies of St. Augustine's Academy gave a pleasing program in honor of Father Conroy at 10:30 o'clock Wednesday morning, March 7, in the school library. He was accompanied by his assistants, the Rev. Michael Andrew Chapman, the Rev. John F. Nadolny and the Rev. Miles P. Howland.

The opening number was the "Valse de Concert," by Holst, with the Misses Wilda Wilson and Gertrude Miller, Dorothy Bell and Virginia Griffith at first and second pianos. Miss Dorothy Richmond extended "Greetings to Our Pastor." Presentation was made of a lovely basket of Easter lilies and a spiritual bouquet. Marjorie Didier and Betty Mahan were the petite flower girls.

Miss Dorothy Bell entertained with a piano solo, "Valcik," by Mokrejs. A selected chorus of the academy gave a semi-chorus, "Sea Gardens," by Cooke, Miss Virginia Henry accompanying on the piano. Father Conroy happily responded at the close of both the academic and grade school programs.

ST. ANDREW'S PASTOR SPEAKS AT NEW HAVEN

Members of the Holy Name Society of St. John's church, New Haven, of which the Rev. Francis P. Faust is pastor, held one of the largest meetings of the season on Monday, March 12th. The meeting was held in the parish hall where the men were addressed by the Rev. Henry A. Hoerstman, pastor of St. Andrew's church, Fort Wayne. Father Hoerstman has begun rehearsals in his parish for a new play to be given by St. Andrew's Dramatic Club, Sunday, April 22nd.

PLAN HOSPITAL LINEN SHOWER MARCH 19-20

The Poor Handmaids of Christ at St. Joseph's Hospital, Fort Wayne, announce that a linen shower for the benefit of the institution will be held March 19-20. Sheets 77x99; pillow slips 45x38½; towels and wash cloths will be gratefully received.

Card. Dubois Sends Letter By French Fliers to Bishop

Paris.—The airplane of Messrs. Mauler and Baud, who are soon to undertake a flight from Paris to Capetown, was blessed by Cardinal Dubois at Le Bourget Field recently at the request of the venturesome fliers, and will carry a letter for him to the Bishop of Dakar.

After having talked with the fliers regarding their proposed route and expressed admiration for the courage of aviators in general, the Cardinal advanced to the plane and blessed it, using the customary benediction for vehicles, there being no special form as yet for blessing airplanes. He sprinkled holy water on the motor and the fusilage.

"The Bishop of Dakar, Msgr. Grimaud, was consecrated by me last year at Notre Dame," Cardinal Dubois said. "I should like to send a letter to him."

The aviators, having gladly accepted the Cardinal's letter, made a trial flight for his observation.

The Cardinal discussed with the London, Berlin and Amsterdam couriers the advantages of aerial travel and its future development. As he was leaving the field, he was heard to say, "I shall certainly come here again."

Messages by Radio Sent to Missioners In Arctic Regions

Montreal.—If the "reception" of their radio is in good working order, two Catholic missionaries, laboring to save souls on lonely Southampton Island, an extremely frigid bit of territory in the northern part of Hudson Bay, will learn today just why it is they have had no mail since the latter part of August.

The Canadian Westinghouse Company recently announced that on each Saturday night this month it will broadcast from Montreal a message from the Very Rev. Arsene Turquetil, O.M.I., Prefect-Apostolic of Hudson Bay, head of the Chesterfield Inlet Station mission, 200 miles from the isolated missionaries.

Mail for the priests on Southampton Island was left by mistake last August at Chesterfield Inlet, but owing to impassable country it could not then be forwarded. Familiar with the heart pangs resulting from such errors, Msgr. Turquetil straightway despatched a messenger to Montreal with a request that the Westinghouse Company do its utmost to reach the priests by radio.

After ninety-two days on the trail, the messenger arrived here on February 28, and as a consequence the big company will start its weekly broadcasting tonight.

South Bend News

Notre Dame Is Debate Winner

The negative side of the Notre Dame debate team won for the second time this season when in Washington Hall it scored a victory over Franklin college in a triangular meet. In charge of the Rev. William Bolger, C. S. C., debate coach, the Irish affirmative team traveled to Richmond, Ind., where they engaged in a verbal duel with Earlham College.

Prof. Harry G. Gough, of DePauw University, judged the debate on the campus. Dean Thomas Konop of the law school was the chairman. About five hundred students turned out for the wrangling session.

The Irish wranglers outclassed the visiting debaters by their straightforward presentation of their side of the case over which they had a masterly command. Both teams quoted many authorities but the Franklin debaters were weak in the delivery of their facts.

Notre Dame's team consisted of Thomas Keegan, James Walsh and James Roy. Their opponents were Robert Holman, Donald McDermott and Ernest Snodgrass.

The question debated was: "Resolved, That the Direct Primary as a Means of Nominating State and Federal Officials Should Be Abolished by the Several States." By agreement, this question does not include the offices of the president and the vice-president.

The negative side maintained that the direct primary was the only system which gives the ultimate control of government into the hands of the people. He who nominates elects, and he who elects rules. Their contention was that the direct primary system is purely representative, it gives great momentum to woman suffrage and has an educative value through the candidates' distribution of campaign literature.

The opposition tried to show that the direct primary weakened party responsibility, that it is inefficient and expensive, only men of wealth being able to run for office. They held that the direct primary intensifies machine control of public office, decreases the interest of voters in the elections, and tends to make for corruption.

NOTRE DAME LAWYERS TO HOLD THEIR ANNUAL BALL ON APRIL 20

Committees for the second annual Lawyers' Ball, to be given here April 20th by the college of law of the University of Notre Dame, were announced during a meeting of the students of that department at 3:00 o'clock Tuesday afternoon in the court room of the law building on the campus.

William L. Daily, Wilkinsburg, Pa., was appointed general chairman of the committees, and will immediately direct the Notre Dame Law Club's efforts toward obtaining an orchestra and hall for the ball. In 1927, the event was held in the K. of C. hall; a Chicago orchestra presented the musical program and more than three hundred couples attended it.

The committees are: Arrangements: Ruben Momsen, chairman; J. Patrick Canny, John Wallace, Joseph Hempling and Philip Berthiume. Music: James Cowles, chairman; William Hurley, Sidney Eder, Fred Ruiz and Robert Kirby. Programs: Robert Mohlman, chairman; Herbert Nestor, Seymour Weisberger, Alvin Hands and John Smith. Publicity: Joseph P. McNamara, chairman; Maurice Coughlin, Edward White, Lester Hegele and J. Noone. Decorations: Edward McGuire, chairman; John Cain, Gerald McGill, George Beamer and William Konop. Tickets: Ed. McClarnon, Henry Lunch, Stephen Wozniak, Gerald Roach, Thomas Virgil Happer, Bernard Zipperer and Russell Reilly. Invitations: V. Don O'Meara, chairman; Richard Quinlan, Bernard Wood, Edgar Maggi and Willard Wagner.

MISS KATHERINE KRAUSS WINS FIRST PRIZE IN SHORT STORY CONTEST

Miss Katherine Krauss, of Ogden, Utah, has been awarded first prize in the short story contest recently conducted by the Blue Pencil club, of St. Mary's college, for her story, "One Lucky Moon Clock." Miss Rosemary Malone, of Gary, Ind., received second prize for "The Bridge Dreamer"; Miss Mary Pearson, of Washington, D. C., was given first honorable mention for "A Ditch in Time;" and Miss Helen Cartier, of Chicago, and Miss Josephine Ruchricel, of Ottawa, Ill., received second honorable mention for their stories, "Just Another Christmas," and "Barriers." The judges for the contest which was conducted by Miss Myrtle Kramer, of Minster, O., were Miss Mildred Lambert, Ph.D., of the University of Chicago; George Schuster, associate editor of The Commonweal, of New York City, and McCready Huston. The first prize of $15 and the second prize of $10, given by the club, will be awarded at the final meeting to be held in June. Miss Leona Burrill, of Joliet, Ill., and Miss Rose Mary Finnegan, of Rome, N. Y., were voted membership in the club as a result of their outstanding work in the literary field.

HIBERNIANS PLAN SAINT PATRICK'S DAY CELEBRATION

The Rev. J. M. Brannigan, assistant pastor of St. Joseph's church, will be the principal speaker at the St. Patrick's day banquet which is to be held this evening (March 18) at the Oliver Hotel. The banquet will be preceded by a reception at six o'clock.

The program is being sponsored by the local Order of Hibernians and the auxiliary. Other numbers include solos by Miss Marie O'Brien and Joseph Murphy, tenor, of Dayton, Ohio. Art Haeren's orchestra will play during the banquet.

ST. HEDWIG'S SODALITY TO PRESENT TWO PLAYS

The Name of Mary Young Ladies' sodality of St. Hedwig's parish is preparing an interesting theatrical program to be given on Sunday, March 25, in the parish hall. The two attractive numbers of the evening will be the dramas "St. Theresa" and "Bernadetta." The cast for the former play includes Miss Alice Sosinski, Miss Leona Kochanowski, Miss Bernadetta Gonsiorowski, Miss Anne Szperlinski, school girls and a group of members of the society with musical accompaniment by Miss Richie Thilman, Edmund Kolupa and Raymond Paczesny. The cast of the second production is composed of the following: Misses Irene Chlebowski, Louise Laskowski, Valeria Deka, Alice Domagalski, Lucille Was, Esther Kusnierek, Leona Kochanowski, Bernice Kapsa, Harriet Krol, Janet Kochanowski and Cornelia Kusnierek and Edmund Stachowicz. Vocal numbers will be rendered by members of the society.

LOCAL HIBERNIANS PRESENT ELLEN RYAN JOLLY'S WORKS TO PUBLIC LIBRARY AT SOUTH BEND.

The Ancient Order of Hibernians and Ladies' Auxiliary of the Order have presented the local library with the work entitled "Nuns of the Battlefield" of whom Mrs. Ellen Ryan Jolly, L.L. D., is the author. Mrs. Jolly's home is in Pawtucket, Rhode Island. Mrs. Jolly spent considerable time when she was engaged in writing the work at Notre Dame. She was honored by the conferring of a degree by the faculty of the University several years ago.

This hidden chapter in the history of the Catholic Sisterhoods, which reveals the historical data for an additional section in the history of the Civil War, is of interest to every one. The Sisters' war story could not have been told with more clarity or sympathy.

Mrs. Jolly also was chairman of a committee of Ladies of the Hibernians and was instrumental in moving Congress to erect a monument to the "Nuns of the Battlefield" in Washington, which was dedicated several years ago. Mrs. Jolly has many friends in South Bend and at Notre Dame. The presentation was made by former State Secretary John J. Hayes of the local Hibernians.

ST. MATTHEW'S HOLY NAME SOCIETY ELECTS OFFICERS

Thomas E. Riley was re-elected president of the Holy Name Society of St. Matthew's church, South Bend, at the regular monthly meeting held Sunday in the parish hall. Other officers elected for the current year include: Spiritual director, the Rev. S. Lucas; secretary, Ray Vanden Bossche; treasurer, John M. Mack.

The president, Mr. Riley, reports that a record attendance was present for the election after which interesting talks were given by William Cass, Edmond Wills, Calax Miller and others.

SACRED HEART PARISH TO GIVE PLAY

Plans are being made by the young people of the Sacred Heart Church, South Bend, for the presentation, in the near future, of three one act plays. Included among the comedies will be "The Cook's Birthday", for which rehearsals are now being held. Members of the cast are: Evelyn De Vleeschower, Maurice Cocquyt, Joseph DeLee, Henrietta De Paepe, Augusta Van Mele, Julius Van Overwaelle, Julius Taelman, Rachael De Mae, and Louise Mueleman.

PROMINENT SOUTH BEND RESIDENT CALLED

Funeral services for Frank J. Murphy, age 79, one of the best known residents of the city, were held March 8 from St. Patrick's church, the Rev. W. A. Moloney, C. S. C., officiating.

Many of Mr. Murphy's acquaintances may be surprised to learn that the deceased is the principal character portrayed in the late James Whitcomb Riley's prose story "The Wild Irishman." Mr. Murphy and Indiana's great poet, who died in 1916, were close friends in the days when Riley lived in South Bend.

SCHUBERT RITES HELD FRIDAY

Funeral services for Charles A. Schubert, age 62, owner of the Enterprise Cleaners & Dyers Shop, S. Michigan St., South Bend, were held Friday morning from St. Matthew's church, the Rev. Theo. J. Hammes officiating. Surviving are his wife, Mary, one daughter and three sons. Death was due to paralysis.

BURSES FOR THE PRIESTHOOD

Burses number 1, 2, 3, 4, 5, have been engaged by an individual and will completed in five years.

Burses number 6, 7, 8, 9, 10, have been engaged by an institution of is diocese.

Burses 11 and 12 have been completed by St. Paul's parish, Marion.

Burse number 13 has been completed by Rt. Rev. John H. Oechtering.

Burse number 14 has been engaged by St. Patrick's parish, Fort Wayne.

Burse number 15 has been engaged by the Cathedral of the Immaculate nception, Fort Wayne.

Burse number 16 has been engaged by St. Patrick's parish, Kokomo.

Burses number 17, 18, 19, 20, 21, 22 and 23, will function as completed rses after the death of that number of annuitants.

Burses number 24, 25, 26 and 27, have been taken by a member of the thedral Parish, Fort Wayne.

Burse No. 28 is engaged by Mr. Galdus Bader, of Whiting.

Burse No. 29 has been engaged by St. Peter's Parish, Fort Wayne.

Burse No. 30 was engaged by the Rev. Father A. M. Ellering, deceased. No. 31, provided by bequest of the late Frank Phillips.

Burse No. 32, engaged by St. John's Parish, Tipton.

Burse No. 33, engaged by St. Lawrence's Parish, Muncie.

Burse No. 34 has been completed by a friend.

Burse No. 35 has been engaged in honor of Rose Niezer, deceased.

Burse No. 36 has been engaged by a Mishawaka friend.

Burse No. 37 has been engaged by St. Mary's Parish, Huntington, Ind.

Burse No. 38 has been engaged by St. Joseph's Parish, Elwood, Ind.

These Burses begun or completed show that a successful start has been de, and the hope is entertained that before the end of the year, a great ny parishes and individuals will have one or more Burses to their credit.

As recorded in a recent issue, the Diocese offers an annuity plan whereby y sum of money entrusted to it is secured by the resources of the Diocese d will earn six per cent interest, which will be paid to the annuitant during life-time and at his death the principal sum will revert to the Diocese. y amount of money entrusted to the Diocese in payment for annuity dur- life may be assigned to a Burse.

If You Cannot Give a Boy to the Priesthood, Why Not Help a Poor Boy to Reach It?

The cost of defraying the expenses of a boy at a Preparatory or Major Seminary ranges from $350.00 to $400.00 a year. The course extends over 12 years. Therefore, the expense of carrying a boy through to the Priesthood amounts to $4200.00 or $4800.00.

But the establishment of a $5,000.00 Burse would educate one boy after another for the Priesthood in perpetuity. Could you afford it? Then why not do it and let yourself, your children, and your children's children share in the merits of the priests who will be indebted to you? You may build up a Burse by the payment of $1,000.00 the year for 5 years; or you may have your life insured for that purpose; or if you need the earning power of the money during your life-time, you can invest the $6,000.00 on an Annuity basis with the understanding that the amount so invested will be used after your death as a Burse for the education of one poor boy after another for the Priesthood.

Write for particulars.

HER BOY---*and*---YOURS!



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The leaves of friendship fall.
A mother's secret hope
Outlives them all."



Would you make some poor mother happy? Then let our truck come and carry away the clothes and furniture for which you have no further use.

We will convert them into funds to defray the expense of supporting a school in which Catholic boys, the sons of poor mothers, will be educated, so that eventually they may become upright, self-respecting, and a help to their families.

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THE CHILDREN'S HOVR

What appears in column one and two is for general reading in school.

THE FOURTH SUNDAY OF LENT—LAETARE SUNDAY—THE INTROIT.

Holy Mother Church is a kind and considerate Spiritual Mother. She realizes that last Thursday was the middle of the Lenten season. In a short time all mourning will be laid aside, and the Faithful will keep the gladdest of all feasts, Easter Day. But the long march through the desert with our Lord is not yet over, and to encourage us in our works of repentance and self-denial, the Church calls this Laetare Sunday, and bids us rejoice.

Laetare means "rejoice." Whether you have been able to fast and abstain strictly, or not, you surely have made some effort to obtain by prayers and meditation some of the graces of this time "of salvation." Renew your courage and your efforts, for the city of Peace is now visible, though still a great way off. All the prayers of the Church today are that you may persevere and that your hearts may be glad in the possession of God's comforting grace.

"Rejoice, O Jerusalem," sings the Church at the Introit, "and meet together all you who love her; rejoice exceedingly, you who have been in sorrow, that you may leap for joy, and be satiated with comfort from her breasts." "I rejoice at the things that were said to me: we shall go into the house of the Lord."

Even the organ, which has been silent during Lent when possible, gives forth its melodies today; and the vestments of the Priest are rose-colored. Take on this spirit of rejoicing today, like faithful children of the Church. You need this encouragement, if you have been earnestly striving to improve yourselves this Lent. The cross may be weighing heavily, but, take courage, for "The Pasch is near at hand," and our Lord will say to you, "With desire have I desired to eat this Pasch with you." "If the labor terrifies you, the reward invites."

"BETTER TO WEAR OUT, THAN TO RUST OUT."

ROSE-SUNDAY.

It is an ancient ceremony of the Church that the Pope bless a golden rose on this Sunday, hence the name, "Rose-Sunday." The rose symbolized the beauty of spring time, and the joy that will be ours at the joyous time of Easter.

After the blessing of the golden rose, the Pope would go in solemn procession to the basilica of the Holy Cross in Jerusalem where he would offer Holy Mass and preach on the beauty and color and fragrance of the rose. He would carry the rose in the procession, and on his return to his palace, would give the rose to the earthly Prince who would hold the stirrup and assist him from his horse. The ceremony is still carried out, though not with the same solemnity.

At the basilica, or Cathedral of "Holy Cross in Jerusalem," the Pope formerly celebrated Mass on this Sunday. This is one of the seven principal churches of the holy city. It was built in the fourth century by the Emperor Constantine. The Emperor's mother, St. Helena, had a great quantity of earth taken from Mount Calvary, and placed on the site of this basilica, wishing to make this place the Jerusalem of Rome. Among the other rich relics she gave to this temple of God was the inscription which was fastened to Christ's cross. It is still there and is called the "Title of the Cross."

"The Mass is a PRAYER! a series of prayers and ceremonies woven about the three essentials of sacrifice, OFFERTORY, CONECRATION, COMMUNION."

LENTEN SUGGESTION.

Every person has some one particular fault, to which he is strongly and frequently inclined. Have you discovered yours? If not, you have not really started your Lent. It is not too late either to find it or to correct it. Start today.

The first "King of Great Britain" was James I. of England, and VI. of Scotland. He ascended the throne in 1603.

MARCH 19th—ST. JOSEPH, SPOUSE OF THE BLESSED VIRGIN MARY.

St. Joseph was of the royal family of David. He lived in very humble circumstances, as a hard-working carpenter. Of course humility is the foundation of all other virtues, and St. Joseph had it in a most perfect degree, but there is one virtue which stands out in his noble life, and it is obedience. Is it any wonder the Divine Child Jesus "was subject" to Mary and Joseph so willingly, when Mary and Joseph were always so subject to the laws and commandments of God? Scripture tells us, "obedience is better than sacrifice." St. Joseph realized always who it was that commanded, namely the God of heaven and earth, and remembered who it was that was to obey, a mere creature, a mere nothing in the sight of Almighty God. These dispositions made obedience easy for Joseph, even as they do for us.



Do you think God would entrust to a selfish, proud, disobedient person, the care of Mary Immaculate and the Child Jesus? It was Joseph who was their protector at Bethlehem, who planned the flight into Egypt under the orders from Heaven, and he chose Nazareth for their happy, though poor, home. If you wish God to place all His blessing and favors, even His Power, at your command, you must be obedient to God's Commandments. There is no possibility of being obedient unless you are humble, so, these two virtues make your soul an object of God's love, and He "gives His grace" to the humble.

Learn this lesson from the life of St. Joseph, dear children, and in your prayers each day "go to Joseph," as the Scripture tells us. He is also the Patron of a happy death, for he died happily in the arms of Jesus and Mary. Make extraordinary efforts to show your love for St. Joseph on his Feast-day, tomorrow, March 19th.

FEAST OF THE ARCHANGEL GABRIEL—SATURDAY, MARCH 24th.

This is the first feast in honor of the holy angels, since the beginning of the Church year, in Advent. Gabriel is the angel of the Incarnation. He is one of the seven that stand before the face of God. Gabriel means "strength of God." This Archangel appeared to Daniel, and told him the exact time of the coming of the Messias. "From the going forth of the word to build up Jerusalem again, unto Christ the Prince, there shall be seven weeks and sixty-two weeks." This same Archangel prophesies to Zachary the birth of St. John the Baptist, to be followed by the birth of Jesus.

The next visit of the Archangel to the earth is at Nazareth, and announces to Mary that she is to be the Mother of the Saviour. What great joy for the angels who remained faithful, for they knew long before, that Christ was to become Man. Again this Archangel appears to the Shepherds and invites them to Bethlehem. He is accompanied by a host of Angels who sing "Glory to God in the Highest, and on earth peace to men of good will." In the opinion of many holy writers, it was Gabriel who brought this message of peace to the earth on the first Christmas night.

When our Lord was praying in the garden the night before he suffered, and asked His Heavenly Father that "this chalice might pass from Him," it is the opinion also of spiritual writers that Gabriel was the Angel sent to encourage our Lord in His terrible hour of agony.

Our gratitude to God should be shown next Saturday, by our devotions in honor of this Angel of the Incarnation. When you think of the Archangel Gabriel, the mysteries of Bethlehem, Nazareth and Gethsemani should fill your hearts and souls with love of God and reverence for His Archangel.



The Little Children's Column.

(Find the answers to these questions yourself and you will not forget them)

PRESENCE OF GOD

Where is God?

Why can't we see God, since He is near?

Does God know everything you are thinking and saying and doing?

Does God make your little body and mind strong so you can serve Him?

Then what do you suppose God thinks of you when you are a bad child?

God is closer to you than the air that you breathe. Would you do or say anything before God, that you would not do before your mother?

Almost every child has been left alone in a room, and if it was dark, the child was scared and began to cry. Do you know why? Well you thought you were all alone, and you were afraid something would happen to you. Of course the darkness scares lots of big people too, but, if you remember that God, Who loves you so much, is always near you, you would not be so afraid. God watches over you all day and all night, and every day that you live. There is no one can hurt you, for God is stronger than any one else. Maybe you have not been a good child, and you think God does not love you like He does good children. Just tell Him you are sorry, and that you will be a good child, and then you will see how happy He will make you.

You have a soul, children, and your soul is a spirit. No, not a ghost, but something that really lives. Still, you never saw your soul, did you? But it is your soul, that lives in your body, and if you had no soul you could not think or talk, or walk. God is a Pure Spirit, more perfect than anything else that lives. A spirit is a living thing, without a body. So do not be surprised because you cannot see God. He is everywhere, and knows all things, and He made you and is near you, watching over you all the time.

Turner was the inventor of modern water-color painting. He was born in 1775, and died in 1851.

A SIMPLE COURSE OF CATECHETICAL INSTRUCTIONS

By the Missionary Catechists.

LESSON XVIII.
THE CHURCH—PART II.
(Continued)

Any Catholic child, that knows his religion, is easily able to tell any person asking him, that Our Lord started His Holy Catholic Church nineteen hundred years ago. He will be able to tell them that the True Church teaches all that Our Lord taught: all that St. Peter and the other Apostles taught: all that the Popes and Bishops have taught for nineteen hundred years. The Catholic Church can never change its religion.

The same Catholic child will also be able to tell that the True Church of God is a Holy Church. That child will say: "Look at so many men and women and even little children, who have become Saints in the Church of God. They have become very holy by doing what the Church told them to do."

Finally, this same Catholic child would be able to point out, that the Catholic Church has FOUR MARKS by which it is known as God's ONE AND ONLY TRUE CHURCH: It is ONE; It is HOLY; It is CATHOLIC; It is APOSTOLIC. These Four Marks set the Catholic Church apart from all false churches. For none of them have all of these marks. Every person that does not belong to the Catholic Church can know these four marks as the exact marks, or signs, of the TRUE CHURCH Jesus Christ started, and to which He wishes all Christians to belong.

Of course, Our Dear Lord wants every person in the world to belong to His One, Holy, Catholic Church. Some of our Catholic people say: "Oh, isn't it too bad that all the people in the world are not Catholics? But it is the business of the Priests to bring these non-Catholics into the Catholic Church. That is not our business." But no true Catholic child will ever say this.

(To be continued.)

What Children from 10 Years to 12 Should Know.

(Find the answers to these questions yourself and you will not forget them)

FALSE GODS

What do you mean by "idols" or false gods?

Are all false gods or idols made out of wood or other material?

If God has always existed, why do some people worship false gods? 2 St. Peter, Ch. 15, ver. 2.

Of course you would not adore or worship a statue, or a mountain or the sun, but would you sin against the 1st Commandment, if you refused to adore the True God? Why?

There are four great virtues by which we adore God. We could never adore idols with these virtues in our souls. How many of you can name these four virtues? We will examine these in future lessons.

Your greatest and most precious possession, children, is your soul. One of the principal reasons is because God made it "after His own image and likeness." Your bodies and their senses are wonderful, but there is some animal, or insect, that is more perfect in almost every way, than these senses of your bodies. For instance, the spider has a more delicate touch, almost every animal has a more perfect sense of hearing, and you know what a perfect sense of smell the dog has. But the soul of yours raises you so far above all the animals, that God made man master over all the animals of creation. The reason we speak of this is because so many people pay attention to these common things of the body and give no attention to the great soul within them. It is with this soul that we are to pay our worship and adoration to God. How can we do this unless we study the greatness of God and His love to us by creating us to "know Him, to love Him and to serve Him in this life." Besides giving you this soul, God has given you at Baptism many beautiful graces and gifts and virtues. With these you are better fitted to serve and worship God as He, the Infinitely Perfect Spirit, deserves. Do you realize your privilege in being a child of God, and a true believer in Him?

A SAINTLY TEST

Saints are the heroes and heroines of Heaven. Test your knowledge, or your memory, to find how many questions you can answer correctly with the names of saints.

11 Who is the patron of painters?

12 Name the patron of motorists.

13 Who is the "Apostle of Germany?"

14 What French queen preferred her son's death rather than have him commit sin?

15 What was her saintly son's name?

16 Who was chosen for the patron of Alaska?

17 Whose intercession is invoked against diseases of the throat?

18 To whom should we pray in case of fire?

19 What saint divided his cloak with a beggar?

20 Who was the Apostle of India?

Answers to last week's test of memory of saints:

1, St. Rose of Lima, S. A.; 2, St. Dominic; 3, St. Anthony; 4, St. John; 5, St. Stephen; 6, St. Patrick; 7, St. Rita; 8, St. Ann; 9, St. Joachim; 10, St. Martha.

Mt. Lassen, in northern California, is the only active volcano in the United States.

Patient: "Do you think I'll get well, doctor?"

Doctor: "You have every chance. Nine out of ten of these cases die. You are my tenth case. The other nine died, so you will undoubtedly recover."

For Pupils of Higher Grades.

(Find the answers to these questions yourself and you will not forget them)

1st. COM. FAITH

What is Divine Faith? St. Paul to Hebrews, Ch. xi, ver. 1.

Can we know or adore the True God without Faith?

What are the two great objects of Faith? John Ch. 6, ver. 47; Matthew Ch. 24, ver. 35.

Repeat the Act of Faith, and explain, as well as you can, all the words in the Act.

Why can no other person or thing ever be the object of SUCH FAITH?

Where did we get our Faith? Ephesians Ch. 2, ver. 8.

Can we ever do anything of ourselves to merit this gift of Faith?

"No man," says Jesus Christ, "knoweth who the Son is but the Father; and who the Father is but the Son, and he to whom the Son will reveal him." (Luke 10-22) God has been pleased to reveal some of these heavenly truths. He has also given you, out of the abundance of His mercy, the light of Faith to believe, not only in Him, but in all the things that He has revealed. Properly speaking, it is only in the things that we neither see nor understand, that we do believe. If we see things with our eyes, or examine them with our other senses, then we learn by "experience." If we, for instance, look about us and see the wondrous works of creation, we might come to the conclusion that there MUST be some great power creating and directing all things, and then we learn by "reason" or "demonstration." We believe in God because He has declared His existence, and we also believe implicitly, all things He has revealed, because He Himself revealed them. We cannot explain the WHY or the HOW of these revealed truths, but we worship the infinite wisdom and power of God, by believing in Him.

Faith is an extraordinary Virture, given us at Baptism, and our souls bow down gladly before the authority of Him Who alone is eternal truth. By Faith we subject our proud judgment and whole selves to His Divine Authority.

THE TABLES OF STONE.

"And the Lord said to Moses: Come up to Me into the mount, and be there: and I will give thee tables of stone, and the law, and the commandments which I have written: that thou mayest teach them."—Exodus, Ch. 24, ver. 12.

"And the Lord, when He had ended these words in Mount Sinai, gave to Moses two stone tables of testimony, written with the finger of God." Ex. 31-18.

"When I went up into the mount to receive the tables of stone, the tables of the covenant which the Lord made with you: and I continued in the mount forty days and nights, neither eating bread nor drinking water. And the Lord gave me two tables of stone written with the finger of God, and containing all the words He spoke to you in the mount from the midst of the fire." Deuteronomy, Ch. 9, ver. 9-11.

"And when he (Moses) came nigh to the camp, he saw the calf, and the dances: and being very angry, he threw the tables out of his hand, and broke them at the foot of the mount." Exodus, Ch. 32, ver. 19; Deuteronomy, Ch. 9, ver. 17.

"And after this he said: Hew thee two tables of stone, like unto the former, and I will write upon them the words that were in the tables, which thou brokest." Exodus, Ch. 34, vers. 1-4; Deuteronomy, Ch. 10, vers. 1-5.

The giving and the renewal of the tables of the law is of peculiar interest to you now, for our catechetical instructions are on the Commandments. Look up the above scripture references, then, and understand better the solemn circumstances under which these eternal truths were given to the Chosen people.

ADVANCED STUDENTS and ADULT READERS

The Genuineness and Credibility of the Bible

Not until the last century was there any dispute whatsoever, either among Christians or among infidels, concerning the authorship of the Holy Scripture writings. In order to create a case against Christianity the apostles of modern infidelity attack the authorship of certain Old Testament and New Testament writings, but they never offer valid reasons for their attack. Anti-Christian writers have existed from the beginning, and were quite numerous in the early centuries of the Church, but they never thought of the unreliability of the New Testament Scriptures.

No one has ever questioned the genuineness of the ancient classics and other writings which have come down to our time. Yet there would be a thousand times less reason to preserve them with care. Who disputes the authorship of the works ascribed to Caesar, to Cicero, to Tacitus, to Josephus?

From the very beginning the gospels have been credited to Matthew, Mark, Luke and John, and, if they were the authors, then certainly they were reliable writers. They did not write as people today write history, by copying from works of previous historians. They told what they were eye witnesses and ear witnesses of; they wrote for the benefit of people who were their contemporaries, and, therefore, within whose power it would be to have refuted their narratives. St. John writes "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled . . . we declare unto you" (1 John 1, 3). St. Luke says practically the same thing: "According as they have delivered them unto us, who from the beginning were eye witnesses and ministers of the word." (Luke 1, 2.)

There would have been greater reasons for early century enemies of Christianity to question the credibility of New Testament writings than to question the reliability of any other books ever written, because of the strange message they contain: "Christ crucified, unto the Jews indeed a stumbling block, and unto the Gentiles foolishness." (1 Cor. 1, 23) Their message was in direct opposition to all customs and practices then prevalent in the world and resulted in the persecution of the Christian Church covering a period of three hundred years. The Evangelists were so sincerely in earnest that they sealed their message with their blood.

Now, if the New Testament writings are credible, then the Old Testament Scripture must also be, because it is frequently quoted and referred to in the New Testament writings. There are extant copies of the New Testament 1500 years old, and the writings of the earlier Christian Apologists are replete with texts copied from first century New Testament manuscripts. Hence only pride and prejudice can account for the infidel's unreasonable attitude towards Holy Scripture.

THE GREEN ISLAND

Have you ever stopped to ponder
On the tales they tell who wander
To that little isle out yonder
As green as green can be?
Have you ever stopped to listen
To the tales of all the bliss in
The isle where sunbeams glisten
On the bosom of the sea?

They say, who tell the story
Of this island, that its glory
Less truly in the gory
Trails of battle's blight is seen,
Than in faith's tender traces
In gentle, love-lit faces
In sunlit, hallowed places
That keep forever green.

And the reason, say the sages
(And 'tis writ in history's pages)
Why this isle throughout the ages
Is green as green can be—
Is that when St. Patrick sought it,
And the three-leafed shamrock brought it.
He in triple virtue wrought it—
Faith, Hope and Charity.

And Faith is found still burning,
With Hope forever yearning,
And Love to Heaven turning
In this isle beyond the sea;
And that is why this island,
The ocean wanderer's by-land
That may be your or my land
Keeps green as green can be.
—Mary A. Hallinan.

A RECIPE!

Success consists not so much in sitting up at night, as in being awake during the day time.

KEEPING HIM BUSY.

Foreman: "Now, Murphy, what about carrying some more bricks?"

Murphy: "I ain't feeling well, guvnor; I'm trembling all over."

"Well, then, get busy with the sieve."

Minister: As I gaze about I see before me a great many bright and shining faces.

Just then eighty-seven powder puffs came out.—Good Hardware.

Pastor—And how do you like my sermon?

His Wife—Well, it reminded me of the time you were courting me—I thought you would never come to the point.—Japan Advertiser.

MENUS AND RECIPES FOR LENT

DINNER MENU

Celery Soup
Baked Fish — Baked Potatoes
Bread — Peas — Butter
Lettuce Salad
French Dressing
Bread Pudding — Cream
Tea — Coffee — Milk

SUPPER MENU

Lobster Salad — Sandwiches
Frozen Pudding — Cake
Iced Cocoa

Lobster Salad

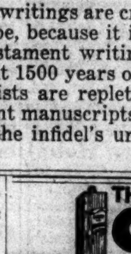
2 cups lobster meat, cooked
1 hard cooked egg, fine-chopped
Salt and pepper
Lettuce
1 tablespoon mayonnaise
2 stalks celery, diced
1 large red tomato, sliced
1 tablespoon vinegar

Mix meat, celery, egg and sliced tomato. Season with salt, pepper, vinegar, and mayonnaise. Mix thoroughly and garnish with crisp, white leaves of head lettuce. Serve with selected dressing. Serves eight.

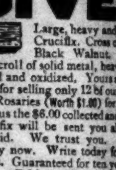
Baked Fish

2 cups cooked or canned fish, flaked
1 cup white sauce
2 egg yolks
2 hard cooked eggs, sliced
Juice 1 onion
Salt and pepper
1 cup chopped sour cucumber pickles
½ c pudry bread crumbs
1 teaspoon minced parsley
1 tablespoon melted butter
1 tablespoon lemon juice

Drain the liquor from the fish (if canned) into a saucepan, otherwise add ½ cup water. Carefully free the fish from bones and skin, and add to the liquor. Let it simmer slowly. If it becomes too dry, a little water may be added. Combine white sauce with egg yolks, parsley, onion and lemon juice, and season. Add pickles and eggs to fish, stir in the dressing, transfer to a greased baking dish or ramekins, cover with crumbs mixed with butter and bake 12 minutes in a hot oven (450 F.). Serves six.



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